COUNSEL
TO THE
Christian-Traveller:
ALSO
Meditations & Experiences
MADE PUBLICK.
AS A
TESTIMONY
TO THE
Right Way of *GOD.*

Revealed and made Known in this the Day of his Glorious Appearing in his People.

That they may be Encouraged to walk therein to the End thereof.

By *W. Shewen.*

Exod. xiv. xv. *Speak unto the Children of* Israel, *that they go forward.*

Mat. x. xxii. *He that indureth to the End, shall be saved.*

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TO THE
Christian Reader.

I *Do not mean thee that haſt only the name* CHRISTIAN, *becauſe thee haſt been born in a Nation called ſo, or becauſe thy Parents were ſo, and that thee haſt walked in their Traditions, and made Profeſſion of that which is reputed the* Chriſtian Religion: *Neither do I mean Thee, that art the Son, Daughter, Servant, or Hand-Maid of a* Chriſtian indeed; *who haſt been Trained up, Educated, and Inſtructed in the Principles of the* Chriſtian Religion, *not only by Precept, but by Example; and haſt in Honour and Reſpect to thy Parents and Maſter, yielded Obedience*

so far, as to walk in some measure in the Form thereof, out of the Superfluity of Naughtiness that is in the World, which is commendable in its Place, Time, and Season: Yet thou art not the Christian *I here intend. But Thou art the Man or Woman, who hast known something of the work & power of* God *in or upon thy Heart, Mind, & Conscience, and art in some measure quickned, and made alive thereby; & hast been made sensible of thy sore Bondage and Captivity; and hast Crys and Breathings begotten in thee for Deliverance, under the Sense of thy sad Estate and Condition, without a* Saviour: *Thou to whom Sin hath been a grievous Burthen with which thou hast been weary and heavy laden: Thou, to whom Sin is made exceeding sinful; so that thou hates it even as* God *hates it, viz.* Because it is Sin; *and art in love with Righteousness, Purity, and Holiness, having felt the Drawings of the* Father *to the* Son, *thy* Saviour; *and thou art now in Him, pressing hard to be wholly freed from the*

One,

One, and to become a Servant, Child, and Friend of the Other.

Thou art the Christian Reader *my Bowels yearn towards, my Care is for, and my Advice is to, that thou may persevere to the End, and escape all the Dangers in the way; that thou mayst be acquainted with the Wiles of the Enemy, and with his Mysterious Working against thee, even after the Strong Man is bound, his Goods spoyled, and thy House swept and garnished; after thou hast clean escaped the Polutions of the World, and the Errours therein, and hast had much Experience of the Power and Presence of the* Lord; *even after he hath brought thee into his Vineyard, into his Garden, and made thee a Dresser and Keeper of it, and a Labourer in it: If thou wilt receive and keep the* Penny, *the* Reward, *thou must be diligent and watchful therein. And remember, the Serpent came into* Paradice *to deceive; and that Satan came before* God, *to accuse and stir him up against the Righteous; and that the Great*

Red Dragon got into Heaven; and not only so, But made War there, and stood before the Woman which was ready to be delivered, to devour her Child so soon as it was born. *And when he was over-come in Heaven, and cast into the Earth and Sea, and among the Inhabitants thereof, he ceaseth not to be wrath with the Woman, and to* Make War with the Remnant of her Seed, which keep the Commandments of *God*, and have the Testimony of *Jesus. Read* Rev. 12. *This hath been his Work of Old, and is the same at this Day.*

Now, seeing Paradice, the Presence of *God* and Heaven, *are not exempted from the Approaches of the Serpent, Satan, and Dragon; what great need is there for thee to be always armed against him, and to keep a watchful Eye over him* (*especially when he appears as thy Friend, as he did in* Paradice, *when he said,* You shall not Die, you shall be as Gods; *as if he had said,* I am so much your Friend, that I am come to perswade

you

you to do something to better your Estates, and to bring you in o a greater Glory: I propose nothing, but what, if you obey me, shall turn to your Good. *Thus he beguiled them then; and hath done since, and may do again, if thou abide not in the Light which discovers him, and all his Wiles and Devices, Formings and Transformings.*) *But as thy Eye is single, thou wilt always* See and Know him to be as he is, and not as he appears to be: *So shalt thou never de deceived, nor betrayed by him. But many Assaults, Tryals, and Temptations, thou must expect from him: Amidst of all, keep thy Eye upon* God *thy* Saviour, *who hath given thee Faith in him; which Faith is indeed very precious, and very powerful, able to overcome, and give thee Victory over all thy Enemies.* If thou keep it, and grow in it, *it will certainly be as an* Anchor *unto thee, when Storms attend;* As a Shield and Brest-Plate unto thee, when Enemies assault. *And remember the Counsel of*

Paul, *Silvanus* and *Timotheus* to the *Thessalonians*, Let us who are of the Day be sober, putting on the Breast-plate of Faith and Love, and for a Helmet the hope of Salvation; for *God* hath not appointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ. *This was the blessed end of the call and appointment of* God *in all Ages; even that all that hear & obey it might obtain Salvation*, the end of Faith and Hope; *and is the same to a Remnant in this Age: happy art thou that enjoyest it, and abidest with him that hath called thee to it, and wrought it in thee, and for thee; which is* God *blessed and praised throughout all Generations.*

Now Christian Reader, *what I have here committed to the Press, is from a deep and weighty Consideration, Observation, Experience and Knowledge of the glorious Appearance of* God *in this our Day, in the Hearts, Minds and Consciences of Thousands, who have been made as Clay in the Hand of the Potter, ready to be made and formed according to his will, even* Vessels

of

of Honour, *and many have been made so, and do so remain: but some have been* mar'd, *even upon the Wheel, some have miscarryed in the midst of the way, some have sate down in the way, some have fallen out* (even with their Brethren) *by the way, some have turned out of the way, and brought an evil report upon the way, and have laid stumbling-blocks in the way; and occasioned the way of Truth to be evil spoken of, whose damnation slumbers not: My hearty desire is, that neither thee, nor I may ever be any of this number; so what I say unto thee, I say unto my own Soul, go forward to perfection, let not the Enemy of thy Soul beguile thee of thy exceeding great reward, which is laid up in store* for all that love the Appearance of *God* in *Christ Jesus*, and that join therewith, and work therein, *till all the works of* God *are finished; and till all the works of* Sin, Self *and* Satan *are wrought out and destroyed; and thou fully delivered from the bondage of corruption, into the glorious liberty of the Children of* God, *which*

thou

thou hast longed for and breathed after, and art now called to the possession and enjoyment of; and not only so, but to the abiding and standing fast therein, so thou shalt never be entangled with the yoak of Bondage again, nor turn back in thy Heart to Egypt *again, nor ever hunger and thirst after the forbidden Fruit again; so to him that is able to keep thee from falling, and to the word of his Grace* (in thy Heart) *I do commit and commend thee, the which as thou keepest unto and learnest of how to be inabled to persevere safely to the* End, *and in the* End *lie down in* Peace; *and know the* God *of* Peace *to keep thy Heart and to keep thy Mind in* Peace: *which is the blessed fruit and effect of Righteousness, of well-doing, of faithfulness, diligence and watchfulness; the which as thou art found in, Grace and Peace will be multiplied in thee and to thee, through the knowledge of* God, *and* Jesus *our* Lord, *who hath called us to glory and vertue, to whom be praise for evermore.*

W. S.

If

IF *this little* Book *shall come into the Hand of such who account themselves Religious, and are zealous for the* Doctrines *and* Traditions *of their* Fore-Fathers, *& can say much for* Christianity, God, Christ *and the* Holy Scriptures; *but are highly offended and displeased, yea, sometimes incensed and inraged against a little* Remnant of People *that* God *hath raised up in this Age, to bear witness to the way of the* Lord, *under the Name* Light, Grace, Law, Spirit *and* Power of God within: *And because they call and endeavour to perswade their* Neighbours *and* Country-Men *to come to walk therein; accounting it a new sort of* Doctrine, *inconsistent with* Christ *and* Christianity, *giving it despicable Names, &c.*

To such my earnest request is, (even in love and good-will to you) seeing you say, you love, believe and honour the Scriptures; *that you would shew your selves like the* Bereans, *(who were called noble for so doing) with an unprejudiced Mind to search the* Scriptures, *especially these following, quoted* Chapter *and* Verse *for your ease, be serious, take leasure to read them, meditate a little, laying aside thy Carnal Thoughts, Conceivings*

ings and Imaginations, and that Wisdom which is from beneath; which darkneth the counsel of God, *and wresteth the* Scriptures; *then thou mayst clearly perceive that it is no new* Doctrine *to preach the* Light, *nor error to assent that it is the way of* God, *that leadeth all that turn to it and walk in it, into true* Christianity: *So if any objection ariseth and ariseth in thy Mind concerning the way of* God *here born Testimony to, if any words that can be read, writ or spoken, are able to give thee a satisfactory convincing answer thereto; the* Scriptures *are those words, especially to thee that professest an honour and obedience to them.*

But this in short I testify to thee, that if thou sleight the gift of God, *the manifestation of his Spirit, Light and Grace bestowed upon thee, and given unto thee as one* Talent *at least to improve; thou canst not understand nor receive the Testimony of the* Scriptures, *much less mine. Soe if thou hast any desire to understand the holy* Scriptures *& other things of God;* thou must come to know and love the Light, Law and Spirit of *God,* and feel the opperation of it in thy own Heart, *to fit and prepare thee to understand the divine Mysteries of his Kingdom, and to inherit them; untill which though thou mayst account thy self wise, rich*

and

and full, and art cloathed with a profession of Christianity, *yet thou art* Poor, Blind, Miserable *and* Naked, *being covered with a covering, but not with the Spirit of the* Lord; *not with a meek and quiet Spirit; not with a* Christ *like Spirit; not with the Spirit of the Primitive* Christians.

So not in a capacity to understand their words, though thou mayst profess them as the Jews *did the* Law *and the* Prophets, yet persecuted him of whom they testified: *That thou mayst avoid doing the same, I counsel thee to receive the Grace of* God, *the Light and Spirit of* God, *which appeares in thee, & shines unto thee, in order to lead thee & guide thee unto Everlasting Life; and this is the will of* God *and his* People; *that all Men might come to the knowledge of the Truth and be saved; not only from* Hell, Damnation *and* Punishment; *but from committing of* Sin *the cause thereof.*

And by this one thing, thou mayst know whether thy Heart be right in the sight of the Lord, *whether the Spirit and nature of* Christianity *be prevalent in thee, yea or nay, if thou art not as much afraid to commit* Sin, *as thou art of* Hell & Punishment; *if the doing of* Evil *is not become so odious and hateful unto thee (because contrary to the nature and mind of God)*

that

that if there was no reward of Punishmen *entailed upon the doing thereof; yet thou would not defile thy self therewith, nor dishonour thy* God, *nor thy profession of his Name; if it be not so with thee, thou hast cause, yea great cause to question whether thou art indeed what thou hast a Name, Profession or an Opinion to be, viz. a* Christian.

The Testimony of the Holy Scriptures concerning the LIGHT which is Spiritual.

Job 29. 3. *When his Candle shined upon my Head, and when by his Light I walked through Darkness.*

Isa. 9. 2. *The People that walked in Darkness, have seen a great Light: they that dwell in the Land of the shaddow of Death, upon them hath the Light shined.*

Chap. 60. 1. *Arise, shine; for thy Light is come, and the glory of the Lord is risen upon thee.*

Luke 2. 32. *A Light to lighten the Gentiles, and the glory of thy People Israel.*

John 8. 12. *Then spake Jesus again unto them, saying, I am the Light of the World: He that followeth me, shall not walk in Dark-*

Darkneſs, but ſhall have the Light of Life.

Chap. 12. 36. *While ye have Light, believe in the Light, that ye may be the Children of Light.*

Verſ. 46. *I am come a Light into the World, that whoſoever believeth on me, ſhould not abide in Darkneſs.*

2 Cor. 4. 6. *For God who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.*

Coll. 1. 12. *Giving thanks unto the Father, which hath made us meet to be partakers of the Inheritance of the Saints in Light.*

2 Tim. 1. 10. *But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed Death, and hath brought Life and Immortality to Light, through the Goſpel.*

1 John 1. 5. *This then is the meſſage which we have heard of him, and declare unto you, that God is Light, and in him is no Darkneſs at all.*

Verſ. 7. *But if we walk in the Light as he is in the Light, we have fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin.*

Chap. 2. 8. *Again, a new Commandment I write*

write unto you, which thing is true in him and in you: because the Darkness is past, and the true Light now shineth.

Vers. 9. *He that saith he is in the Light, and hateth his Brother, is in Darkness even until now.*

Vers. 10. *He that loveth his Brother abideth in the Light, and there is none occasion of stumbling in him.*

2 Peter 1. 19. *We have also a more sure word of Prophesie, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the Day dawn, and the day-star arise in your Hearts.*

1 Peter 2. 9. *But ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People; that ye should shew forth the praises of him, who hath called you out of Darkness into his marvelous Light.*

Rev. 21. 24. *And the Nations of them that are saved, shall walk in the Light of it: and the Kings of the Earth, do bring their glory and honour into it,*

1 Thes. 5. 5. *Ye are all the Children of Light, and the Children of the Day: we are not of the Night, nor of Darkness.*

Ephes. 5. 8. *For ye were sometimes Darkness, but now are ye Light in the Lord: walk as Children of Light.*

Vers

Verſ. 13. *But all things that are reproved, are made manifeſt by the Light: for whatſoever doth make manifeſt, is Light.*

Iſa. 2. 5. *O Houſe of Jacob, come ye, and let us walk in the Light of the Lord.*

Pſal. 27. 1. *The Lord is my Light, and my Salvation; whom ſhall I fear? the Lord is the ſtrength of my Life; of whom ſhall I be afraid?*

Chap. 119. 105. *Thy word is a Lamp unto my feet, and a Light unto my path.*

Micah 7. 8. *Rejoyce not againſt me, O mine Enemy: when I fall, I ſhall ariſe; when I ſit in Darkneſs, the Lord ſhall be a Light unto me.*

John 1. 4. *In him was Life, and the Life was the Light of Men.*

Verſ. 5. *And the Light ſhineth in Darkneſs, and the Darkneſs comprehended it not.*

Verſ. 7. *The ſame came for a witneſs, to bear witneſs of the Light, that all Men through him might believe.*

Verſ. 8. *He was not that Light, but was ſent to bear witneſs of that Light.*

Verſ. 9. *That was the true Light, which lighteth every Man that cometh into the World.*

Chap. 3. 19. *And this is the Condemnati-*

on, that Light is come into the World, and Men loved Darkneſs rather then Light, becauſe their deeds were Evil.

Verſ. 20. *For every one that doth Evil hateth the Light, neither cometh to the Light, leſt his deeds ſhould be reproved.*

Verſ. 21. *But he that doth the Truth, cometh to the Light, that his deeds may be made manifeſt, that they are wrought in God.*

Acts 13. 47. *For ſo hath the Lord commanded us, ſaying, I have ſet thee to be a Light of the Gentiles, that thou ſhouldeſt be for Salvation unto the ends of the Earth.*

Chap. 26. 18. *To open their Eyes, and to turn them from Darkneſs to Light, and from the power of Satan unto God, that they may receive forgiveneſs of Sins, and inheritance among them which are ſanctified by faith that is in me.*

Verſ. 23. *That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the Dead, and ſhould ſhew Light unto the People, and to the Gentiles.*

The Teſtimony of the Holy Scriptures concerning the LAW, SPIRIT, WORD, GRACE, LOVE, and POWER of GOD Within.

Pſal. 37. 31. *THE Law of his God is in his heart, none of his ſteps ſhall ſlide.*

Chap. 40. 8. *I delight to do thy Will, O my God: yea, thy Law is within my Heart.*

Iſa. 51. 7. *Hearken unto me, ye that know Righteouſneſs, the People in whoſe Heart is my Law; fear ye not the reproch of Men, neither be ye afraid of their revilings.*

Rom. 2. 14. *For when the Gentiles which have not the Law, do by nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves:*

Verſ. 15. *Which ſhew the work of the Law written in their Hearts, their Conſcience alſo bearing witneſs, and their Thoughts the mean while accuſing, or elſe excuſing one another.*

Chap. 8. 2. *For the Law of the Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death.*

Verſ. 9. *But ye are not in the Fleſh, but in*

the Spirit, if ſo be that the Spirit of God dwell in you. Now if any Man have not the Spirit of Chriſt, he is none of his.

Verſ. 10. *And if Chriſt be in you, the Body is dead becauſe of Sin, but the Spirit is Life, becauſe of Righteouſneſs,*

Verſ. 11. *But if the Spirit of him that raiſed up Jeſus from the Dead, dwell in you; he that raiſed up Chriſt from the Dead, ſhall alſo quicken your Mortal Bodies, by his Spirit that dwelleth in you.*

Verſ. 13. *For if ye live after the Fleſh, ye ſhall Die: but if ye through the Spirit do mortifie the deeds of the Body, ye ſhall Live.*

Verſ. 16. *The Spirit it ſelf beareth witneſs with our Spirit, that we are the Children of God.*

Verſ. 23. *And not only they but our ſelves alſo which have the firſt-fruits of the Spirit, even we our ſelves grone within our ſelves, waiting for the Adoption, to wit, the Redemp- of our Body.*

Verſ. 26. *Likewiſe the Spirit alſo helpeth our Infirmities: for we know not what we ſhould pray for as we ought: but the Spirit it ſelf maketh interceſſion for us with gronings which cannot be uttered.*

1 Cor. 12. 7. *But the manifeſtation of*

the

the Spirit, is given to every Man to profit withall.

Chap. 2 4. *And my Speech, and my Preaching was not with inticeing words of Mans Wisdom, but in demonstration of the Spirit, and of Power.*

Vers. 10. *But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*

Vers. 11. *For what Man knoweth the things of a Man, save the Spirit of Man which is in him? Even so the things of God knoweth no Man, but the Spirit of God.*

Vers. 12. *Now we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the things that are freely given to us of God.*

Chap. 6. 17. *But he that is joyned unto the Lord is one Spirit.*

1 John 3. 24. *And he that keepeth his Commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.*

Chap. 4. 13. *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

1 Peter 1. 11. *Searching what, or what manner of time the Spirit of Christ which was in them did signifie, when it testified*

before-hand the ſuffering, of Chriſt, and the glory that ſhould follow.

2 Tim. 1. 7. *For God hath not given us the Spirit of Fear, but of Power, of Love, and of a ſound Mind.*

Gal. 4. 6. *And becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts, Crying, Abba, Father.*

Chap. 5. 16. *This I ſay then, Walk in the Spirit, and ye ſhall not fulfil the Luſt of the Fleſh.*

Verſ. 25. *If we Live in the Spirit, let us alſo Walk in the Spirit.*

Epheſ. 2. 22. *In whom you alſo are builded together for an Habitation of God through the Spirit.*

Chap. 3. 20. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us,*

John 5. 38. *And ye have not his Word abiding in you: for whom he hath ſent, him ye believe not.*

Verſ. 42. *But I know you, that you have not the Love of God in you.*

Chap. 6. 53. *Then Jeſus ſaid unto him, Verily, verily I ſay unto you, Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you.*

Chap.

Chap. 8. 37. *I know that ye are* Abrahams *seed, but ye seek to kill me, because my Word hath no place in you.*

Chap. 14. 17. *Even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.*

Chap. 15. 4. *Abide in me, and I in you: as the Branch cannot bear fruit of it self, except it abide in the Vine; no more can ye, except ye abide in me.*

Vers. 7. *If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be done unto you.*

Rom. 8. 10. *And if Christ be in you, the Body is Dead because of Sin: but the Spirit is Life because of Righteousness.*

Vers. 11. *But if the Spirit of him that raised up Jesus from the Dead, dwell in you: he that raised up Christ from the Dead shall also quicken your Mortal Bodies, by his Spirit that dwelleth in you.*

1 Cor. 3. 16. *Know ye not that ye are the Temple of God; and that the Spirit of God dwelleth in you.*

Chap. 6. 19. *What, know you not that your Body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

Chap. 14. 25. *And thus are the secrets of his Heart made manifest, and so falling down on his Face, he will Worship God, and report that God is in you of a truth.*

2 Cor. 13. 5. *Examin your selves whether ye be in the Faith: prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates?*

Gal. 4. 15. *Where is then the Blessedness you speak of? for I bear you record, that if it had been possible, ye would have plucked out your own Eyes, and have given them unto me.*

Ephes. 4. 6. *One God and Father of all, who is above all, and through all, and in you all.*

Phil. 2. 5. *Let this Mind be in you, which was also in Christ Jesus.*

Vers. 13. *For it is God which worketh in you, both to will and to do of his good pleasure.*

Col. 1. 27. *To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory.*

Chap. 3, 16. *Let the Word of Christ dwell in you richly in all Wisdom, teaching and admonishing one another in Psalms, and Hymns,*

Hymns, and Spiritual Songs, ſinging with grace in your Hearts to the Lord.

2 Theſſ. 1. 12. *That the Name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the Grace of our God, and the Lord Jeſus Chriſt.*

1 John 2. 14. *I have written unto you, Fathers, becauſe ye have known him that is from the beginning. I have written unto you Young Men, becauſe ye are ſtrong, and the Word of God abideth in you, and ye have overcome the Wicked One.*

Verſ. 27. *But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: but as the ſame anointing teacheth you of all things, and is truth and is no lye: and even as it hath taught you, ye ſhall abide in him.*

Chap. 4. 4. *Ye are of God, little Children, and have overcome them: becauſe greater is he that is in you, then he that is in the World.*

Ch. 3. 3. *And every man that hath this Hope in him, purifieth himſelf even as he is pure.*

Verſ. 15. *Whoſoever hateth his Brother, is a Murtherer, and ye know that no Murtherer hath eternal Life abiding in him.*

Chap. 4. 13. *Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.*

V.

V. 15. *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, & he in God.*
Vers. 16. *And we have known, and believed the Love that God hath to us. God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.*
Chap. 5.20. *And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life.*

So thou may perceive and understand by these Scriptures, that the Righteous Men and Christians in Ages past were Witnesses of the Light of God shining in them, and to them, of the *Word, Law, Power, Grace* and *Love* of God Manifesting, Appearing and Opperating in them; the which if thou art Ignorant of, & a Stranger to, thou canst neither be a Righteous Man nor a Christian, Profess what thou wilt.

Many who Profess God, Christ & Christianity, are grown into such gross Carnallity, that to speak or write to them of the Spiritual Appearance and work of God, in and by his *Light, Law, Grace, Spirit, &c.* And the powerful Opperation thereof within, upon the

the Mind, Will, Underſtanding, Heart and Conſcience, ſeems ſo ſtrange, ſo new, ſo incredible, that they can in no wiſe give any regard unto it, but rather mock and deride thereat, as if they had never ſeen nor read the Holy Scriptures; whoſe Teſtimony thereto is as clear as the Morning without Clouds; which is an evident ſign and demonſtration that their Eyes are cloſed, their Hearts and Ears are groſs and dull of hearing, their Underſtandings dark, and their Minds ſo carnal, that they are become Dead; *for to be Carnally minded is Death.*

And in this Death the Carnal-minded Man can talk of the fame of Wiſdom; but poſſeſs and inherit Folly, and lie down in Sorrow, whoſe ſtate and condition is much pitied and lamented by a little Remnant, who are ready to ſay in love and good-will to their Neighbours and Countrymen, *come hither and we will tell you what the Lord hath done for our Souls*, which were as yours are, in Death and Darkneſs, in Bondage and Captivity, even while Profeſſors of other things: And this is the end of every true Chriſtian in Writing, Printing, Preaching, &c. viz. that People might come to have the Eye of their Underſtanding opened, and know the Day-Star to ariſe in their Hearts, that

that they may see their way out of Death and Darkness, Ignorance and Carnallity; and receive the Light of Life, and therein Wisdom to understand and receive the sayings of Holy Men recorded in the Holy Scriptures; until which they will wrest them to their own Destruction, and never truly understand nor receive the comfort of them; nor of any words proceeding from the same Spirit of God in this Age: This is the word of Truth to all it may concern, which together with the Scriptures I have quoted; I Intend shall serve for Answer to all Objections that shall be made by the Nominal Christian or bare Professor of Christ and Christianity, into whose Hand this Little Book may come, knowing assuredly that there is no end of contending with such with Pen, Ink and Paper: but however I can in Truth subscribe myself their Friend,

W. S.

Some

Some Reaſons *why the Holy* Scriptures *are to be Eſteemed and Preferred, by the True* Chriſtians, ABOVE Other Wrightings, *(though from the ſame Spirit) in this Generation.*

Firſt, BEcauſe they give an Account of the divers Diſpenſations and Operations of God before and after the Fall, in order to lead Mankind out of the Fall, and to reſtore him into his primitive Eſtate again; the Manner, Method and Order of which is in the Depth of the Wiſdom of God, declared and ſet forth in the Holy Scriptures, to the Man of God, more than in any other Book whatſoever.

2dly. Becauſe therein are Recorded the

the divers Sayings, Teſtimonies and Experiences of many Righteous Men, throughout all thoſe various Diſpenſations and Appearances and Opperations of God before the Law, under the Law and Prophets, and alſo under the Goſpel; being all briefly and plainly ſet forth to the Man of God, for the increaſe of his Learning, encouragement of his Hope, ſtrengthing of his Faith, and confirming of his Confidence.

3*dly*. Becauſe the Nominal Chriſtian pretends he hath a great eſteem for the Scriptures, and crys them up for his only rule, to walk and order his Converſation by; ſo that the true Chriſtian, and Miniſter of Chriſtianity hath a great advantage thereby, in order to reprove, perſwade and convince him that he doth not obey, nor walk according to his own profeſſed rule.

4*thly*. Becauſe it is the Cuſtom, Nature

Nature and Practice of the Spirit of Darkneſs, Deceit and Perſecution; to deſpiſe, ſleight and contemn Righteous Men, their Words and Writings while they Live; and to garniſh their Sepulchres, & profeſs honour to them when they are Dead; ſo though it be but in Words, (that they advance them above themſelves as their rule & guide) they are of great ſervice to the true Chriſtian and Miniſter of Chriſtianity; for the Detection and Conviction of Gain-ſayers; and vindication of his Doctrine and Practice, Life and Converſation; therefore to be eſteemed above other Writings, they being in ſome ſort as a Wall of defence unto him.

5*thly*. Becauſe the general good and Salvation of all Mankind is the principal aim and end of the true Chriſtian, & Chriſtian Miniſter; and ſeeing in this part of the World called *Chriſtendom*, they profeſs a great reverence and

eſteem

esteem to the Sayings and Writings of Holy Men in Generations of Old; not much regarding whats written by the same Spirit in Holy Men in the present Age; though one with the Scriptures: as Christ convinced the Iews out of the Law and the Prophets; *Paul* the *Athenians* out of their own Poets sayings, which were of esteem among them; So the true Christian and Minister of Christ who hath unity with the Scripture, and with the Holy Mens Spirits that gave them forth, hath the same advantage now against those that only profess them in words and live not the Life they exhort to and call for. So for this reason good cause to value them above other Bookes though writ by the same Spirit in this Age; even that those People who want the Salvation the Scriptures bear witness of, might come to be made wise through Faith unto Salvation by them.

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TO THE

Christian-Traveller.

HAST thou put thy Hand to the Plow (look not back) keep it there till the fallow ground be plowed up, and the Bryars and Thorns rooted up and destroyed, that the seed may grow up in thee to perfection.

Hast thou known the Kingdom and the Power, in which it stands, like a little Leaven hid in three Measures of Meal? Hinder not its working; let it leaven the whole Lump?

Dost thou know the Field where the Pearl of great Price is hid? Then

dig deep, and find it; and when thou haſt found it, ſell all, and purchaſe it, and then thou wilt be the wiſe Merchant man indeed.

Haſt thou travelled out of *Egypt*, thorough the Red Sea, and Wilderneſs? And haſt thou known the Right Arm of the Lord accompanying thee, and Supporting thee in thy Tryalls, Temptations and beſetments thou haſt met with therein? keep ſtill to the ſame arm and power that hath Called, Lead and Suſtained thee hitherto, and it will bring thee into the Promiſed Land, and not only ſo, but he will give thee a Poſſeſſion therein, and deſtroy thy Enemies, that did poſſeſs it; and thou wilt have a houſe given thee, thou did'ſt not Build; and a Vineyard, thou did'ſt not Plant; and a Well, thou did'ſt not Digg; and it ſhall ſpring up in thee to Everlaſting Life, and thou ſhalt ſit under thy own Vine, and under thy own Figg-tree, & lie down where none can make thee afraid

afraid; thou ſhalt be bleſſed in thy Baſket and in thy Store, in thy Going out and Coming in, Lying down and Riſeing up, theſe Bleſſings ſhall aſſuredly attend thee, as thou loveſt the day of ſmall things, and art faithful in following the Lord, who hath appeared by his Light and Grace to thee, for thy perfect Redemption, Reſtoration, and Everlaſting Salvation.

I ſay, thou wilt certainly Enjoy and Inherit theſe things, and receive not onely Addition of *Vertue*, *Knowledge*, *Temperance*, *Patience*, *&c.* *to thy Faith*, but alſo the very End of thy Faith; for Faith and Hope hath an End, and it is a bleſſed thing to receive the End thereof, even *Salvation*; and there is none but ſuch as endure to the End that can be ſaved; even to the End of the work of God, of the new Creation of God in Chriſt Jeſus.

Many may begin well, and make a good progreſs alſo, and yet fall ſhort; they may know the firſt days work,

read *Gen.* 1. *The Spirit of God moveing upon the face of the Waters, the appearance of Light, and the Diviſion of Light from Darkneſs, and to call the Light Day, and the Darkneſs Night*; which is more than all the wiſe, prudent, religious men of this World can know or do; who are all as Waters, and the Whore ſits upon them, and the moveing of the Spirit of God thereon they deſpiſe and diſregard, the appearance of Light they hate, ſo it ſhines in Darkneſs, and is not divided, and Darkneſs cannot comprehend it, ſo cannot give true names to things, cannot call the *Light Day*, nor the *Darkneſs, Night*, but Err and Miſtake ſo far, as to call the *Light, Darkneſs*, and the *Darkneſs, Light*; this all men in the fall are prone to, and found doing, under the old Heavens, and upon the old Earth; this is as a note by the way to thoſe it doth concern.

But to proceed, they may alſo know the 2d and 3d dayes work, *The Firmament*

Firmament in the midst of the Waters, the waters divided, and dry land appear, and bring forth Seed and Fruit after its kind, which is good; this is more than Words, Names and Profession, these have some standing, some Foundation in the midst of the waters, these are as Trees that bear fruit, and the Earth yeilds its encrease to him that dresseth it.

And the 4th day its written, *God made two great Lights, the one to rule the Day, and the other to rule the Night*; the *Light* and the Rule and Government thereof, may be witnessed and known also; and as in the 5th dayes work there may be a *bringing forth and Multiplying abundantly, and a flying above the Earth, in the open Firmament of Heaven*; and the 6th days work may be known, *Made in the Likeness and Image of God, Blessed and Endued with Heavenly Power and Dominion over all; placed in a Garden planted by the Lord*; A restoration into Innocence and Uprightness by Christ the Power, Light, Love, and Wisdom

of God may be attained unto, and arrived at; yet in this very estate there is danger. There is a sort of proneness to look out at the Beauty of the workes of God, and to feed upon them, and delight thy self with them, or to eat that which is forbidden, except the Law and Command of God be kept close unto and obeyed; *The Sun that's placed in the midst of the works of God must rule the Day, and the Children of it; and the Moon the Night.* He that hath Wisdom let him understand, the voice of the Serpent must not be listened unto. If thou wilt keep thy Habitation, and preserve thy dwelling Place in Paradice, in the Garden of God, thou must *dress it, and keep it.* Keep thy Heart with all diligence: if any thing appears therein that would intice and allure thee, counsel and perswade thee to break the Law of God; see that thou consent not, see that thou do it not, but abide in the *Rule and Dominion* that God hath given thee (not only

only over the Serpent, but) over all the works of his Hands; and in so doing thou wilt know and understand the reason of the Godly jealousy and fear of the Apostle, who said to such as were brought to a good Estate, (*even Espoused to one Husband, in order to be presented as a Chast Virgin to Christ*: (which is a state very near the Marriage Union) 2 *Cor.* 11. 2, 3. *I fear* (said he) *lest by any means, as the Serpent beguiled* Eve *through his Subtilty, so your minds should be corrupted from the simplicity that is in Christ.* 'Tis thou that art Espoused and Adorned as a Bride for her Husband; 'tis thou that art come to the simplicity that is in Christ; and 'tis thou that *hast escaped the corruption that is in the World through Lust*; 'tis thou that art Restored, Redeemed and brought back again into Innocency, & hast a place in the Garden of God, that the Serpent would again Betray, Beguile, and Overthrow. Therefore keep in thy Dominion,

Power, and Wiſdom which God hath endued thee withall, which he hath armed thee and ſurrounded thee withall; and he ſhall never prevail againſt thee. Look not at the firſt *Adam* any otherwiſe than to take warning by him, leſt thou do and receive the ſame reward; but look at the ſecond *Adam*, in whom the Serpent, the Deceiver, the Devil hath no part, (*though he hath power to tempt in Paradice, and to make war in Heaven, and appear before the Lord and accuſe,*) neither could he ever deceive, overcome or prevail againſt him, no more can he againſt thee, as thou keeps cloſe unto him, armed with his power, *and thy mind ſtay'd upon God thy Saviour.* This will bring thee into a ſurer eſtate then the firſt *Adam* had, and for a time enjoy'd in Paradice; thou may come to be not only taken and put into the Garden of God *to dreſs it and to keep it*; but thou may alſo be brought to have a place in his Houſe, in the Temple of God, and alſo

alſo be as a Pillar therein, and go no more forth; thou may become as Mount *Sion* that cannot be moved, thy heart may be eſtabliſhed with grace, ſettled, grounded, and fixed upon the Rock that is higher than thee, againſt whom the wiles, devices, ſubtil bates and allurements on the one hand, nor ſtorms and tempeſts of the Enemy on the other hand can prevail; for thou mayſt come to ſee *Eye to Eye, and know as thou art known*, thou may come to know the Lord *one*, and his Name *one*, (not many names) the firſt to be laſt. and the laſt to be firſt; the beginning the end, and the end the beginning; and thy heavenly reſt with him, who is without beginning or end, to whom be praiſe for evermore. And this is the end, yea the bleſſed end of the work of God, that all are to know wrought and accompliſhed in themſelves, by Chriſt the *Light*, *Power*, and Wiſdom of God: but in the way to this *end* there is great danger, as thou that haſt been and art a traveller

traveller therein knoweſt right well; and there are many things written for thy comfort and for thy learning in the holy Scriptures, which I would have thee Eſteem and Account a great mercy that thou haſt the uſe and benefit of them, of whom its ſaid by *Paul* to *Timothy*, *Tim.* 3. 15, 16, 17. *They are able to make wiſe unto Salvation through faith in Chriſt Jeſus*; who is indeed the wiſdom of God, the opener of the Scriptures, the only leader into the true underſtanding of them; and it is by and through faith in him that the man of God comes to be made perfect, and throughly furniſhed to all good works; and it is the man of God only that hath the comfort of the Scriptures, and that hath unity and fellowſhip with the holy mens ſpirits that wrote them, or gave them forth; and it is he alone that underſtands them; they are as a ſealed book to the Learned and Unlearned, to the Profeſſor or Nominal-Chriſtian and Prophane. Great is the myſtery

of

of Godlineſs which is Revealed & Revealing to Babes, and hid from the Strong Men, from the Wiſe and Prudent School-men of this World, who make a trade of the Hiſtory of Godlineſs for filthy Lucre's ſake; to the deſtruction of their own Souls and others.

Now Tender Friend, that thou may perſevere ſafely in thy way, alwayes remember the counſel of Chriſt Jeſus, *Take heed or pray that your flight be not in the Winter, nor upon the Sabbath day:* theſe two ſeaſons are moſt dangerous; there is much in the words; the wiſdom of God ſpoke them; & it is thoſe that are endewed with the ſame only that can underſtand them; and by the ſame thee mayſt be preſerved in the Winter, and through the Winter, and be able to ſay, *the Winter is paſt, and the Summer is come, & the ſinging of birds is heard in thy Land;* and alſo know the Lord of the Sabbath, and to reſt in him; who hath been and is the dwelling place of his People in all Ages and Generations; to whom be

be glory for Ever and Evermore.

Thus I have briefly touched and ſhewed how the inward work or new creation of God, holds parallel with the Hiſtory of the outward or old Creation, & what danger attends thee when thou art a plant of God, even in Paradice it ſelf, which man loſt through Diſobedience and Tranſgreſſion?

I have it alſo in my mind briefly to ſet before thee, the method and order of the wiſdom of God in thy reſtoration, in the work of Salvation; and the danger that attends in the way thereto tippified and ſhadowed forth, by, and in the hiſtory of his People, being oppreſſed in the land of Egypt; *and their cryes unto him, and his comeing down to deliver them, and his raiſing them a Captain or Leader, and his bringing them out with a ſtrong hand, and leading them through the Red Sea, and deſtroying their Enemys therein, and bringing them to the banks on the other ſide, and his giving them a Song of Deliverance and Salvation, and leading them*

them through the Wilderneſs, feeding them with Manna and Quales from Heaven, and Water out of the Rock, going before them in a Pillar of Fire by Night, and a Pillar of Cloud by Day, bringing them to Mount Sina, *and giving them his Law, Statutes, and Judgments, prepared his Ark, and reared up his Tabernacle, and faſtned the Sockets, ſet up the Boards, and put in the Bars thereof, and reared up his Pillars, and brought the Ark of the Teſtimony into the Tabernacle, ſet Bread in order upon the Table, the Lamps lighted, ſweet Incenſe offered upon the Golden Altar, and the glory of the Lord appeared in the Tabernacle, and was their guide in all their Journeys.* This was glorious in its time, and the Anti-type or thing ſignified thereby the travelling Chriſtian only knoweth and underſtandeth; theſe were great helps, great benefits and bleſſings, accompanying them in the way to the Promiſed Land.

Yet conſider, that notwithſtanding all theſe things, and all their experiences

ces of the outſtretched Hand, Power, and Preſence of the Lord, his promiſes to the Obedient, and his threatnings to the Rebellious and Diſobedient, yet they forgot the Lord, turned back in their Hearts, and ſo through Unbelief, Murmuring and Diſobedience fell by the way, and never entred into the reſt, into the promiſed Land, which flowed with Milk and Hony, all miſcarried and came ſhort, that come out of *Egypt*, through the Red Sea, &c. above twenty years old, except *Joſhua* and *Caleb*, and then when their off-ſpring came to poſſeſs and inhabit *Canaan*, the promiſed Land, conſider how in proceſs of time they corrupted themſelves, and grieved the ſpirit of the Lord to that degree through their Backſlidings, and Abominations, (not only before but alſo after God had erected his Temple, & furniſhed it in a moſt magnificent manner, with Veſſels of Gold, Silver, and Braſs, and other coſtly ornaments, *and holyneſs to the Lord written thereon,*

and

and his own preſence and glorious Appearance therein, yet after all this) that through ſin and diſobedience all became a prey to the ſpoiler, and themſelves made Captives, and carried away into a ſtrange Land.

Theſe things are written for the learning and warning of the wiſe in Heart, whoſe eye God hath opened, and to whom he hath revealed his Arm of Power, and done many wondrous works in them and for them, that they turn not again into Folly, into Careleſneſs, into Wantonneſs, into Pride and Rebellion againſt the Spirit of God, that they deck not themſelves with Gods Iewels, and play the Harlot with them, as they did, and ſo receive the ſame reward in the Myſtery as they did in the Hiſtory; of which there is as great danger now in the Inward, as there was then in the Outward: for likewiſe in the diſpenſation of the Spirit in the end of the Prophets, I may alſo hint at the work of God

God therein, and ſhew that the ſame danger attends Mankind in the way thereof, the Myſtery of Godlineſs is great, and the Myſtery of Iniquity is great alſo, and happy art thou if thou abide in the Light of God, which makes them both manifeſt. *It is not enough to know the Light to ſhine, but to walk and abide in it, and be a true Child of it. It is not enough to know the Spirit of Truth and the power of it, but to be led by it and joyned to it, and become one with it, and to bring forth the Fruit thereof. It is not enough to know the ſeed of the Kingdom and the ſowing of it, but its Springing up, and breaking thorough the Clods, and growing up, not only into the ſtalk and blade, but into the full ear and corn: and not only ſo, but to be Reaped and gathered into the Garner, for the uſe of the Lord of the Harveſt.* It is not enough to know one of the days of the Son of Man, the Child born, and the Son given; but the Government upon his ſhoulders, he reigning in thy heart, his

and

and thy Enemies deſtroyed, and to attain thereto according to the phraſe uſed in the Holy Scriptures. There is an overſhadowing of the Holy Ghoſt to be known, a begetting and forming Chriſt within to be known, and a travelling to bring forth, & a being born, and a growing up from one Stature to another, from a Child to a young Man, from a young Man to an Elder, and a ſuffering with Chriſt; a taking up his Croſs daily and following him, a dying with him, and a riſing with him, and a ſeeking thoſe things which are above, where Chriſt ſitteth at the right hand of God; thou muſt be riſen with Chriſt before thou art in a capacity to ſeek thoſe things that are at the right hand of God; but its a farther eſtate to find them, & to be ſeated in a heavenly place in Chriſt Jeſus; and to ſit down in the Kingdom with *Abraham*, *Iſaac*, & *Jacob*, and the furtheſt & greateſt ſtate of all, *is to know the Kingdom deliver'd up unto the Father, & God become all in all*; where

the alone ſafety is, till which (though thou art a Diſciple of Chriſt, and become as a chaſt wiſe Virgin Eſpouſed unto him) thou muſt *Watch and Pray, and keep thy Lamp trimmed, thy Light burning*, leſt thou enter into Temptation, leſt thou Slumber and Sleep, and the Door be ſhut againſt thee; for there is a poſſibility, yea, a real danger of loſs in all Eſtates and Growths, untill thou get into *Abraham's* Boſome: There the Gulph is known to be fixed; there is no changing States then, as is ſignified in the Parable of *Dives* and *Lazarus*, *Luke* 16. *between us and you there is a great Gulph fixed, ſo that they that would paſs from us to you cannot, neither can they paſs to us that would come from thence:* And to ſpeak a little according to this parabollical diſcourſe between *Abraham* and *Dives*, they that would go to Hell cannot, and they that would go to Heaven cannot, *the one can do nothing againſt the Truth, he is ſo governed by it, he is ſo*

in

in Love and Unity with it; the other can do nothing for the Truth, he is so in Enmity and hardneſs of Heart againſt it, having loſt his day of Viſitation is become ſealed up in Darkneſs, *in a ſence of his loſs*; for this greatly adds to the torments of the Wicked, to lift up their eyes in Hell, and to ſee and behold the ſtate of the Righteous afar off, and themſelves in a ſtate of Torment and Miſery, Crying and Praying for Mercy and Relief, and cannot be heard nor eaſed of their Pain, the Sun being ſet upon them, and their day being turned into utter darkneſs, and is alſo become their Dwelling or Habitation, where the Weeping, Wailing, and Gnaſhing of Teeth is.

So Dear Friend, thou mayſt perceive by what I have briefly hinted, & by the currant of the holy Scriptures, and by thy own experience, that it is no eaſie thing to be a true Chriſtian, it is no eaſie thing to go through the work of Regeneration of the new Cre-

ation of God in Christ Jesus. It is no easie thing to travail to the end of thy Journey, and to go through the Warfare, and to be able to lay with the Apostle, *I have fought a good Fight, I have finished my Course, henceforth is a Crown of Glory laid up for me*, and to come to the wearing of the Crown, and to be more than a Conqueror in him that hath loved thee.

These things to witness and enjoy is the blessed end of all the Dispensations of God since the fall; and he that is the Conqueror, the Overcomer, and is more then a Conqueror, he hath certainly received the *white Stone, wherein the new name is written, which none knoweth but he that hath it*; he is the wise Merchant-man, *that hath sold all and purchased the Pearl of great price*, which over-values all things besides; he hath right to eat of the Tree of Life, which growes in the midst of the Garden; he is blessed with all Spiritual blessings, in Heavenly places in Christ Jesus; he

is

is a Co-Heir, a Joynt-Heir with him; and not only so, but he is come into his *Inheritance into possession*, this is his state; though he may meet with no better entertainment in the World, then Christ the Captain of his Salvation, (his Elder Brother) and Disciples did.

So it is thy enjoying the light of Gods Countenance, it is thy being joyned to the Lord, and being become one Spirit with him; it is thy knowing the Marriage Union, thy Maker to be thy Husband, that is thy Comfort, thy Joy and Rejoycing; thy Crown and Diadem in Prosperity & in Adversity; in Hights and in Depths; in the Palace and in the Dungeon; in all States, Times, and Places; thou art the only happy man that art pertaker of these things, though thy Goods may be spoiled, and thy Body in the hands of thy Enemies, yet thou canst really seal to the truth of that Testimony of *Paul* in his Epistle to the *Romans*; when he said, *I reckon that the*

Sufferings of this preſent Time, are not worthy to be compared to the Glory that ſhall be revealed in us; and to thee this time of Revelation is come, thou knowſt the Lord come, and his Reward is with him a Hundred-fold; *even in this time, and in the World to come Life Everlaſting*; *Godlineſs with content is great Gain, it hath the promiſes of all good preſent and to come*; and they that have reſigned up themſelves, and all into the hand of God; hath nothing to loſe, hath nothing to take care for, but to pleaſe the Lord; and it is the Meat and Drink of ſuch to do his will, and his Paths are all Paths of pleaſantneſs; there is no bitterneſs in the later end of ſuch as walk therein;

So in thy way Conſider and be warned, by the Examples Recorded in the Holy Scriptures, and always Remember that they tell thee of a People that come to the knowledge of God his Law, Statutes, and Ordinances,

and

and Manner of worſhip which he himſelf Commanded, which while performed in the Sincerity of heart (though but Shadowy and Typical) he was well pleaſed with, and his Bleſſings and Preſence accompanied them; but when they loſt the Sincerity, Uprightneſs, and Integrity of Heart: though they kept in the exact practice, and performance of the outward part of Worſhip; yet all their doing and performances were Abomination to him, and rejected by him, as is teſtified by his Prophet *Eſay*, ſaying, *He that killeth an Ox, is as if he Slew a Man; he that ſacrificeth a Lamb, is as if he cut off a Dogs neck; he that offereth an Oblation, as if he offered Swines Blood; he that burneth Incenſe, as if he bleſſed an Idol.* This is mighty ſtrange to thoſe that know not the real cauſe of it, that thoſe doings and ſervices commanded ſhould become ſo Hateful, Odious, and Abominable in the ſight of him that commanded

them; God looks at the Heart, at the Inside, if that be gone astray, if that be Corrupted, Degenerated and faln in love with the Creatures; he accepts of nothing *as well done* from man in this Estate, his Righteousness and his Wickedness are both Abomination to him: this was a sore evil the People fell into under the dispensation of the Law, *they kept Sinning and Sacrificing, but neglected to hear and obey the Voice of the Lord.* Likewise in the dispensation of the Gospel, even in the first ages of it, the like evill was creeping in. By the preaching of the *Apostles* many were brought to believe in Christ, and to make profession of him, and it soon grew to this pass with some that they were ready to sit down, or rest in the profession & knowledge of Christ after the Flesh; and to observe the form of Godliness, but deny and neglect the Power.

The Ministers of Christ in the primitive times had a great work before them. *First,*

First, to perſwade and convince the *Jews* that Ieſus was the Chriſt of God, the *Meſſias* promiſed and Prophecyed off by the holy Prophets; (whom they perſecuted and ſlew in one Age, and honoured at leaſt with their Lips, and garniſhed their Sepulchers in another.)

Secondly, To oppoſe their Temple worſhip, Shadowy and Typical Ordinances and Obſervances, which God once commanded; and to bring them from under them to the thing ſignified by them, and to believe in him who was the end and ſubſtance thereof, who did fulfil all Righteouſneſs continued in the Law, in the Prophets & *John*; then when they had brought People to believe that Chriſt was the great Prophet, which God promiſed to raiſe up like unto *Moſes*, how ready were many of theſe believers to ſit down in this belief, and to content themſelves with a knowledge of Chriſt after the Fleſh;

Fleſh; like as the *Jews* pleaſed themſelves with the Temple of the Lord, and with their outward obſervances, while they wanted the root of the matter, viz. *an Upright, Broken, Contrite heart*, which is and was the only ſacrifice God delighted in; ſo that they were conſtrained to teſtifie againſt the bare knowledge of Chriſt after the Fleſh, and as it were paſs it by, *Paul* ſaying, *Henceforth we know no man after the Fleſh; yea, though we have known Chriſt after the Fleſh, we know him ſo no more*; preſſing the knowledg of him after the Spirit, revealed, manifeſted and known by the work and opperation of his Power and Spirit within; *in whom this knowledge was wanting, they were Reprobates.* It was not enough to know him born of the Virgin, and to increaſe in Wiſdom and Stature, and in favour with God and Men, do many outward Miracles, preach many Excellent Sermons, give forth many Divine and Heavenly Precepts, go up

and

and down doing Good, Suffering by, for, and becauſe of Sin and Sinners, Dying, Riſing and Aſcending into the Glory of his Father. It was not ſufficient to know and believe the Hiſtory and Truth of theſe things, in the Primitive times, neither is it now; but thou muſt alſo know and experience him in his Spiritual Appearance, Power, and Opperation inwardly; *and perſevere therein*, to the end of the work thereof, without which thou wilt be as formal a Chriſtian under the profeſſion of Chriſt,& as much rejected in the account of God as the outward *Jew* was, when he kept in the outward Practice & form of Religion; & cryed up the Temple of the Lord & its Holineſs outwardly, while he himſelf was a Temple of Unholineſs, Uncleanneſs, and Corruption.

So Dear Friend and fellow Traveller, that we may run to the end of our race, and be certain of the Crown; that we may Fight not as thoſe

those that beat the Air, but as those that go on Conquering and to Conquer, keeping under all that would hinder us from running well to the end, and that would deprive us of the Crown; and betray us into the hand of our Enemies. I say, that we do this, let us always remember the sayings of the Apostle *Paul*, who was a wise experienced traveller, and an able Minister of the new Covenant, 1 *Cor.* 9. *I so Run, not as uncertainly; I so Fight, not as one that beateth the Air: But I keep under my Body, and bring it into subjection, lest that by any means when I have Preached to others I my self become a Castaway*; *and in the* 10th *Chap.* he gives an instance of the *Jews*, who were *Baptized into* Moses *in the Cloud, and in the Sea, and eat of the Spiritual meat, and drank of the Spiritual drink, even of the Spiritual Rock that followeth them, which Rock was Christ, yet were overthrown in the Wilderness, and destroyed of the Destroyer; because when they did eat and*

drink

drink, they rose up to Play, and Lusted after evill things; no (saith he) *these things happened unto them for ensamples, and they are written for our admonition or learning, upon whom the ends of the World are come; wherefore let him that thinketh he stands, take heed lest he fall.* From which sayings with our own experience, we may observe and conclude, *that it is the duty of Teachers and Preachers, Hearers and Learners, Eaters and Drinkers, even in the Spiritual dispensation to take heed that they run well to the end; that they Fight well to the end, that they Eat and Drink worthily*; lest Judgment overtake them while the Meat is in their mouths; even as it hath some in this Generation of ours, who after they knew God, did not glorifie him as God, but became vain in their Imaginations, and their fooliſh Hearts have deceived them to that degree, that under the very form & profession of Christ in his Spiritual appearance and work in the inward parts; they oppose

oppoſe and reſiſt the thing it ſelf both in themſelves and others, and the miſt and myſtery of Iniquity hath ſo wrought in them, that they cannot ſee nor underſtand the ſame. This ſore evil all ſhall certainly eſcape, who make it their daily practice to walk in the fear of the Lord; and to keep their minds exerciſed in his Law, meditating upon his mercies and judgments, new and old, paſt and preſent; ſo doing, no evill can prevail nor overtake ſuch unawares.

So Dear Friend and Reader, whoſe good in writing I chiefly aim at, I deſire thee to be weighty and ſerious in reading, as I have been in writing; and thou wilt find the benefit and comfort thereof, as I have done, miniſtred into thy own Boſome, & thou wilt not only clearly perceive and underſtand the difference between the light, careleſs, overly reading, hearing, profeſſing and talking of good things; and the ſerious weighty poſſeſſion and enjoyment

enjoyment of them; but also betwixt the beginning, progress, middle, and end of the work of God in the new Creation, Restoration, Regeneration, and Salvation.

So to the Grace of God which leadeth unto Glory, and from one Glory unto another, I do heartily commend thee; which Grace is able and sufficent to teach thee all Good, and preserve thee from all Evil, and in the same I Rest and Remain thy Friend and Brother,

W. S.

I.

IT's a precious thing to know *what the Croſs of Chriſt is*, and how to take it up, and make uſe of it; for indeed, its no leſs then the *Power that Crucifies Sin, and ſaves from it*; which whole *Chriſtendom* being Ignorant of, ſets up ſomething elſe inſtead thereof, and ſo Sin remains alive Uncrucified, and Salvation is wanted; for its not all the *Gold*, *Silver*, and *Wooden Croſſes*, nor *volentary Humility* in the whole World is able to Crucifie one Sin, as to the nature of it, nor when taken up can make any one Diſciple, nor enable to watch with Chriſt one hour, nor follow him one ſtep in the Regeneration.

II.

'TIs a bleſſed eſtate to know the *Eye of the Mind* (not only opening, but) opened; thereby is A-

bility and Wiſdom witneſſed to read in the book of Life, wherein all the Treaſures of Wiſdom and Knowledg are hid; and he or ſhe that knoweth this Light ſhining, this Eye opened in them, walkes and ſtumbles not: Th s Eye and Light within is that which whole *Chriſtendom* deſpiſeth and rejecteth, therefore walkes in Darkneſs, and ſtumbleth, and knoweth not whether they go; whileſt we our ſelves did ſo, we were Darkneſs and walked in it, and our feet ſtumbled upon the dark Mountains.

Now that which ſhut and ſtopped this Eye and darkned this Light within, in the beginning was Sin, and Tranſgreſſion, whereby Mankind loſt the Sight and Enjoyment of his Creator: and this I teſtifie, that no people upon the face of the Earth come to witneſs this *Eye of the Mind* opened again; but as they come to know and experience that power in themſelves which

which Crucifies Sin, and ſaveth and redeemeth out of Tranſgreſſion, and that are alſo obedient and ſubject unto it; and know the work thereof accompliſhed.

III.

THe remembrance of the *firſt days work* is very precious, even the ſeperation of the Light from the Darkneſs within; whereby we came to know each, its name and nature, and to have our minds turned from the Darkneſs *within*, to the Light *within*, and from the power of Satan *within*, to the power of God *within*, and from the Teachers and Books without, to the Grace, the anointing, the true Teacher *within*. I ſay, the very remembrance of this is very precious; and now what remains, but that we walk in this Light, that we may be Children of it indeed; and that we are alwayes obedient to this Power, and learning of this anoint-

ing, till we are fully learned; its the Substance of all; its the End of all Words and Writings; yea, its the End of all the Dispensations of God since the Beginning.

IV.

THE precious *Light*, which shineth in the Heart, is the *Everlasting Day of God*, in which he walks, and in which he works; blessed are those that walk with him, and work with him; they can tell of his mighty Acts, and speak of his Wondrous Works; those that walk in this Light, and are become Children of this Day, are Witnesses of the True Everlasting Worship, which is in the Spirit and in the Truth. And such are come to the Substance and End of all the Legal Administrations and Temple-Worship, which consisted much in *daily Killing, and daily Offering of Bullocks, Rams and Lambs, &c.* Now those that

that are come to the worſhip in Spirit, witneſs *a daily dying, and a daily offering; till Death is known, and the offering once for all witneſſed:* and ſuch know that it is eaſier to kill a Bullock, or a Ramm outwardly, then to kill or mortifie the beaſtly nature within: and it is a greater work to witneſs the will wholely reſigned up into the will of the Lord, and the Thoughts and Imaginations brought down into the obedience of the Croſs; then to perform the outward part of worſhip commanded in the Law. For I Teſtifie to all, that thoſe that know not the beaſtly nature ſlain, and offered up (in themſelves) and their thoughts and wills ſubjected, are not come to the end of the Law, nor from under it, nor to the one Everlaſting Offering, Chriſt Jeſus.

V.

ITs very pretious, not only when we meet together, but at all times

continually to feel our *Minds exercised by, and meditating in the Law of the Lord*; which is spiritual: and those that are exercised in this Law of the Spirit of Life, and walk in obedience to it, no Evil nor Temptation shall prevail against them, but they will witness Salvation for Walls and Bulwarks; some were witnesses of old that the Law of the Lord was pure and perfect; many are the witnesses of the same this day, and know it so by the opperation of it; and know themselves Subjects of that Law which is spiritual within, which judgeth every vain thought, and every idle word, and bringeth down every vain imagination: now its a blessed estate to be meditating in this Law day and night. For I Testifie, that this Law of the Spirit of Life within, was Mankinds Rule, whereby he walked Innocently, and Uprightly, before Transgression entered, and before outward Characters were Invented, or before any outward Law was Written

or

or Engraven on tables of Stone; to this again are many called, and many are coming, and come, and forever Bleſſed are thoſe that walk therein, and are ruled thereby.

VI.

THe *true Knowledge of Jeſus Chriſt* is very pretious, to know him as he was before *Abraham* was, and to know the Knowledge of him after the Fleſh paſs away: ſuch know him to be the Tree of Life which growes in the midſt of the Garden of God; and ſits under his Shaddow with great delight, and his Fruit is ſweet to their taſt, and they that eat thereof, know that Food which the World is Ignorant of; and is beyond Words: Fruit and Eating is more then Words: ſuch are come to witneſs the Goſpel Promiſes fulfilled, and they need no Man to teach them, nor that no Man need to ſay to his Neighbour Know the Lord; but the

Knowledge thereof abounds in their Hearts.

That which makes the Meetings of the Righteous to differ from all the Meetings in the World, is to feel Jesus the Saviour in the midst of them, and to feel their Hearts and Minds in Unity and Fellowship with him; this Feeling and Knowing, transcends all Words and Professions; for, for a time Christs very Disciples did not so know him, whilst he was with them in that prepared Body; therefore a remnant can call that Day blessed, wherein their minds were turned from the Darkness within, to the Light within, which reveals and makes Christ manifest again, as he was with the Father before the World began; and as he was before *Abraham* was.

VII.

IT's now as truly witnessed as it was of Old, and recorded in the Holy Scriptures

Scriptures of Truth, *that the Eye of the Lord runs to and fro through the Earth, beholding the Evil and the Good*: even that Eye which ſearcheth the Heart, and tryeth the Reins, and ſheweth to Man his Thoughts. Now our Happineſs and everlaſting Bleſſedneſs conſiſteth in this, that we have a Teſtimony within our ſelves, that our Hearts are upright and ſincere in the ſight of this Eye; and this was it which God had reſpect unto in all Ages; for when his choſen People the *Jews* degenerated from the uprightneſs of Heart, notwithſtanding they kept in the outward Performances, and Practices, and Obſervations, as keeping Appointed Feaſts, New Moons, and Sabbath Days, Solemn Aſſembling, Killing, and Offering Sacrifices, &c. Yet all theſe things, while their Hearts were gone aſtray from him, and were not upright and ſincere in the ſight of this Eye of the Lord; all their doings and performances were not accepted, but

but were Abomination unto him.

So (my Friends) is a pretious thing to witneſs that our Hearts are upright in the ſight of the Lord, or before his Eye, that runs to and fro through the Earth: That that Sin may never overtake us, which overtook the *Jews* of old, viz) to keep the outward form, and loſe the Power; for our Solemn Aſſembling, our form of ſound Words, & our outward Demeanour, which the life of Truth lead us into at firſt, if we feel not the ſame Life accompanying of us, and preſerving us in it, that we may be a living People, walking uprightly before the Lord: I ſay, except this, all is vain and unprofitable.

And its the honeſt and upright Heart that is the good Ground where the Seed of the Kingdom growes and proſpers, and brings forth acceptable Fruit.

VIII.

VIII.

IT's a very pretious thing to witneſs a *true waiting upon the Lord*; many great and glorious promiſes, are made to that People that truly wait upon him; *this one* in perticular ariſeth in my mind, *They that wait upon the Lord ſhall want no good thing:* This to witneſs and enjoy is the ſubſtance of all: while we waited upon invented means, Men, and Books, upon our own Thoughts and Imaginations, our own Wiſdom and Underſtanding, we wanted the good things; theſe were not ſufficient to lead us to the Knowledge, nor the enjoyment of them.

Hereby may all *Chriſtendom* (ſo called) be tryed and judged, even by this one Word, they pretend a worſhipping and waiting upon the Lord, but they want the Good things, and the Evil things abound amongſt them; ſo they are hereby found falſe

Witneſſes

Witneſſes, who ſay they wait upon the Lord, and he hath not fulfilled his promiſes to them; but a Remnant are at this day true and faithful Witneſſes, that the Lord is Faithful, Juſt, and True, who hath promiſed; and that he hath fitted and furniſhed them with the Heavenly Treaſures, with the Good things of his Kingdom, who truly wait upon him; now this waiting doth not begin when our ſolemn Meetings begin, neither doth it end when they part, but remaineth alwayes.

IX.

THe *Truth* in it ſelf is *very pretious*, and the Revelation and Knowledge of it ſelf in our Hearts is alſo very pretious; and it is in this *Truth* that God is worſhipped with that worſhip which is more acceptable then all the worſhips in the World; whoſe worſhippers profeſs the *Truth* in words, but

but know it not; neither are they made free by it, so are found false Worshippers, and false Witnesses; for the Revelation and Knowledge of the *Truth* brings to Freedom, Freedom from Sin, gives power over Vain Thoughts, over Passions, over the Will and inordinate Affections, and also removes the ground from whence all Evil springs.

The Revelation and Knowledge of this *Truth*, brings into that Righteousness which exceeds the Righteousness of the Scribes & Pharisees; this makes clean the inside: All the Knowledge and Religion in the World, and among all the Sects in *Christendom*, makes clean but the outside at most; but this the inside, and then the outside will be clean also.

Oh! What a Lamentation may be taken up for the greater part of Mankind? Who are not only Strangers to the Revelation and powerful Opperation of the *Truth* in the inward

parts

parts, but also through the wiles of the Enemy of their Souls everlasting Peace, are begotten into a belief, that it is unpossible to witness a clean inside, and to be delivered from all Evil on this side the Grave; they are easily perswaded that the Enemy and Adversary of their Souls is alwayes near them, and that he is ready on the right hand, and on the left, to draw them aside into the way wherein they ought not to walk, but have no Knowledge nor Faith in the Heavenly *Truth*, *Vertue*, and *Power*, *Present*, which is able to save out of all Temptations, and to deliver out of the Snares of Satan; and therefore are taken Captive at his Pleasure.

In this estate we our selves were; but now the knowledge of the *Truth* is come, and the powerful opperation of it we are Witnesses of; let us persevere and walk in the same, that we may Witness the end of its work, which is to finish and make an end of

Sin,

Sin, and bring in Everlasting Righteousness; this is the substance of all, and the end of the *Truth* revealing its self.

Now in the present Sense, Knowledge, and Enjoyment of the Revelation, and Knowledge of the Powerful Opperation of the *Truth within*, in our own Hearts, we cannot but call to mind and remember the Dayes and times which are past, in which the Lord waited to be gracious unto us, and followed us with his Mercies, and with his Iudgments; and often knocked at the Door of our Hearts, and often appeared unto us, though we knew him not; & his long suffering was great, wherein he waited to shew himself kind and gracious unto us, standing at the Door till his Locks were wet with the Drops of the Night, and we let him not in, neither receiv'd his kindness, because we neither knew Him, nor his Love, &c.

But now he hath revealed himself unto

unto us, and he hath opened that Eye that can ſee him, and our Hearts to receive him; and he is come to make his abode with us. Oh! Friends, How are we ingaged to walk anſwerable to this great love, which we are made pertakers of? Indeed *we love him, becauſe he firſt loved us*; we wait upon him, becauſe he firſt waited upon us; may not we ſay as ſome of old ſaid, *What manner of Love is this, that we ſhould be called the Sons of God, and be Inheriters of ſuch pretious Promiſes*, and poſſeſſors of the Knowledge of that one Everlaſting *Truth* which makes free?

But Friends, when the Knowledge of this *Truth* is enjoyed, there is a poſſibility of loſing it again; the holy Spirit which ſealeth and eſtabliſheth in it, if it be grieved, it will not do its work, and a *vain thought given place unto, will grieve it*; *an Idle word will grieve it*; therefore it concerns us all, to wait and watch in that which preſerveth

ſerveth and keepeth out of all Evil, (viz. the Light) Forever and Evermore.

X.

ITs a bleſſed and happy Eſtate to have the Teſtimony within our ſelves, that our Minds are exerciſed (not only in our Meeting together, but at all times) in that wherein ſtands the Everlaſting Univerſal Worſhip, which is not limitted to time nor place, but is and ought to be in all times and places, *even in the Spirit and in the Truth.*

And this Worſhip is not like the *Worſhips* which are among the Sects in the World, who pretend to Worſhip God in certain places, and at certain times, and think God is pleaſed with their pretended ſerving him one day in ſeven, or one hour in ſeven; though at other times are at liberty to ſerve themſelves and the Evil One, to

ſpeak their own words, and think their own Thoughts, and do their own Works.

Oh! Its Lamentable to behold, when I look over the ſtate of whole *Chriſtendom*, and ſee the ſtate of Apoſtacy, which they are degenerated into; retaining ſomething of the Form, but loſt and deny the Power.

Now, I ſay, here is our Bleſſedneſs, and true Happineſs, that we have our minds exerciſed in the Heavenly Light that brings to, and preſerveth in the true Everlaſting Worſhip, which is inward, in the *Spirit* and in the *Truth*; which all Temple and Ieruſalem Worſhip outwardly at certain times, and ſet places, were but a Shadow, Type, and Figure of; this worſhip in the *Spirit* and in the *Truth* is the Antitype, its the ſubſtance of all thoſe Shadowy, Typical, Temporary Worſhips. Oh! My Friends, let none of us be found out of this Everlaſting Univerſal Worſhip, which doth not begin

gin when we meet together to wait upon the Lord a few hours, to be refreshed together in the sense of his Presence; neither doth it end when we part.

And Friends, this rests upon my Spirit to testifie that none can enjoy true Blessedness, Happyness, and Spiritual Consolation to their Souls, farther then they have a Testimony in themselves, that they walk in the pretious everlasting Light that now shineth; to which our minds were at first turned, in which Light God dwells; and in which Light the worship in *Spirit* and *Truth* is learned and performed, now in this Age as in Ages past; for the Way is and hath been throughout all Generations *ONE*, and its a plain path way, the wayfaring man though a Fool cannot err in it.

And in this Light many are now Witnesses that God loved them even while Sinners against him; and that in the dayes of their Darkness and Ig-

norance he waited upon them, to shew himself gracious unto them, though then they had no faith in him; nor no esteem for him, neither could they see any comliness in him, *his Visage being more marr'd then any Mans*; thus he appeared till the Light within shined out of the Darkness within, and gave the Knowledge of his Glory; which as they walked in the same, they became living Witnesses of his Power in Salvation, and Redemption, and Translation from Darkness and the power of Satan *within*, to the marvelous Light and Power of God *within*; out of the corrupt Nature and Degeneration, into the pure Divine Nature, and Regeneration; and so became Plants and Trees of Righteousness, bearing Fruit unto God, and giving him the Glory and Praise of all his Works, who alone is worthy throughout all Generations, for Ever and Evermore.

XI.

IT's a bleſſed eſtate alwayes to live in the ſenſe and feeling of that love which firſt viſited us, wherein our minds were turned to the Light which ſhined in the Darkneſs; for we were then Darkneſs; which Light then made manifeſt and revealed unto us the *gift of God* given to us, which is compared to a little Leaven, to a Grain of Seed, to a Pearl hid in the Field, &c. Now its pretious to know the *Leaven to work, and the Seed to grow, and the Field to be purchaſed, and the Pearl found, bought, and poſſeſſed*, this is more then talk and profeſſion.

Now can many ſay as was witneſſed of old, (recorded in the Scriptures) *We are come unto him as unto a living Stone Elect and Pretious, and we are kept by the power of him unto Salvation, and we are in him in whom there is no Condemnation*: Thus to Read and

Witneſs the Scriptures, is more and beyond all talk and notions that are in the World which lies in Wickedneſs, where the Guilt and Condemnation is.

And ſo Friends, as we continually live in the ſenſe and feeling of that precious love which at firſt ſought us out; and pulled ſome of us as Brands out of the Fire, and others as Swine wallowing in the mire; I ſay, as we remain ſenſible of this love, we ſhall feel our Hearts more and more ingaged to walk worthy of the ſame; *And not only profeſs Grace, but live under it; not only profeſs Light, but walk in it, that we may be perfect Children of it*; for if we live not the life of what we profeſs, ſorer judgments will purſue us then many others, who are called as are we; who have not taſted of the Heavenly Power as have we: therefore it concerns us to be watchful, and retain our firſt love; for its poſſible after the houſe *is Swept and Garniſhed, and the Unclean*

Spirits

Spirits caſt forth, that they may return and enter again; Therefore it is very pretious not only to know that bleſſed power that caſteth forth the Unclean Spirit, and Sweepeth and Garniſheth the Houſe with Heavenly Treaſures; but alſo to dwell and abide in the ſame, by it to be Preſerved from being Defiled again. This is the ſubſtance of the Chriſtian Religion: This is the end of all Miniſtring, Speaking, and Writing, this is more then hearing 10000 Sermons, let us alwayes in the feeling of, and Obedience to this Power remain, and we ſhall never fall.

XII.

ITs more then words can expreſs to feel and enoy that wherein the Kingdom of Heaven ſtands; its written in the Holy Scriptures, *That the Kingdom of Heaven ſtands not in Meats and Drinks, and outward Waſhings; but*

in the Power and Joy of the Holy Spirit: this to enjoy is the ſubſtance of all; but none comes to receive the joy of the Holy Spirit, but ſuch only who are kept by the Power in which the Kingdom ſtands, which Power preſerveth from Evil, and keepeth from falling into Temptation. Many may come to the knowledge of this Power, and may profeſs it, and have ſome Faith in it; (which is beyond all Notional *Sectarians* in *Chriſtendom*) yet if they live not Obedient to it, and Witneſs a being kept by it to the end; they come not to be Children of this Kingdom, nor to ſit down in it, nor enjoy the comfort and pleaſures thereof; for the bare Profeſſion and Knowledge of the Power is little worth, but a being preſerved by it; for if any enter into Evil, and Temptation, ſuch grieve the Holy Spirit, ſo cannot have the joy of it, wherein the Kingdom ſtands; and this is that which chiefly differs us from the divers Sects

in

in *Christendom, even a knowing a being kept by the Power, and not a talking of it only*: now its written in the Holy Scriptures of Truth, that Christ Iesus our Elder Brother, the 2d *Adam*, when he was Tempted by the Devil, with Sore and Grievous Temptations, its said, he *Eat nothing*, but by the Power of his Father that dwelt in him withstood the Devil and all his Temptations; and when he departed from him, its said, *Angells Ministred unto him*: this same Power which preserveth in Temptations, and keepeth from *Eating* or receiving the Bait of the Enemy or Tempter, are we all to witness in the time of Tryal, and hour of Temptation?

It was the first *Adam* that Eat when he was Tempted; now his Eating imploys and signifies a taking or letting in something, or a giving place to the Devils Bait, whereby the Temptation entred; he Hungred in the time of Temptation after the forbidden

Fruit

Fruit, and did not ſtand in the Power, wherein the Heavenly Kingdom ſtands, which is able to preſerve, as did the ſecond *Adam*; ſo he departing from this, loſt the joy of the Holy Spirit, which the Kingdom ſtands in; as all the Children of the firſt *Adam* do, which have not Faith in that Power that ſaveth out of Temptation.

And indeed this is the ſubſtance of the Chriſtian Religion, which we are called to the Profeſſion and Poſſeſſion of; viz. the power and joy of the Holy Spirit, in which the Kingdom ſtands, which Power ſtrikes at the root of all the Wickedneſs and Evil in the World; and is the Ax that is laid to the root of the Evil Tree, that has grown up in the Apoſtacy; this is that by which *Chriſtendom* muſt be Reformed; no ſound Reformation but by this in the particular, nor in the general.

Now Friends are witneſſes, and many could ſeal it with their Lives, that there is no other way nor means appointed

appointed of God, to come to ſit down in the Kingdom of Heaven, nor to attain Everlaſting Salvation, but by believing in the power of God *within*; in the Light of Chriſt *within*, to which our minds have been directed. Indeed, among the many Sects in *Chriſtendom*, there are divers other means and ways invented, and ſet up; but we know them all to be Vanity, we have tryed and proved them, and know there is nothing of worth in them; we are now come to the true and living way, the ancient path, in which the Righteous in all Ages ever walked: Now this remains, that we always feel our Hearts ingaged to walk in this Way, and to keep ſenſible of that Power which ſaveth from Evil, that we may adorn our Profeſſion; for if any that profeſs this everlaſting Way enter into Temptation, or commit Evil they do not adorn their Profeſſion, but are a Scandal to it; and lay a ſtumbling Block in the way

way of others, who are where we were when we were wandering in desolate places, and travelling in the Desart Howling Wilderness: The day of such will be turned into Darkness; and the Curse due to him that lays a stumbling Block in the way of the Blind, and that leadeth him out of his way, will fall upon him.

Therefore it concerns all to be watchful and persevere in that which is Good, and be as Lights of the World indeed, and as the Salt of the Earth indeed; that we may never leave shining, nor lose our savour; for whatsoever was writ aforetime, was writ for our Learning, thus said one of old, and we can say the same; and that it is profitable to meditate and consider that many in former Ages had much experience of the power and presence of the Lord, and saw many of his wondrous works, and travelled through the Red Sea, and Wilderness, to the borders of the promised Land; yet

yet through Murmuring and Disobedience entred not therein, nor did not enjoy the end of the Lord in bringing them out of *Egypts* Land, where they were in Bondage: And many may in this Age fall short as they did, if we walk not close with the Lord, and learn by what is written to take warning, lest by Disobedience and Unbelief, we fall short of receiving the great recompence of Reward.

XIII.

THe Bread of the Kingdom is the joy of the Holy Spirit felt and known *within*, which satisfieth and refresheth the Soul; this is the Bread which comes down from Heaven; the Shew-Bread in the outward Temple was a Tipe and Figure of this Bread, which is indeed the antitipe and substance thereof: The table of the Lord in the outward Temple of the Lord, was always furnished with outward

ward Bread; as we witneſs our Bodys the Temple of the Lord, we ſhall always enjoy this Bread, which that was but the Tipe and Shaddow of, and not eaten of only at a Meeting; but continually; this is the Bread that filleth and ſatisfieth the Hungry, when Husks and all outſide things cannot.

XIV.

MAny are living Witneſſes in this day as of old, that the Foundation of God ſtands ſure; and that this foundation that is now made manifeſt and revealed, was the foundation of the Righteous in all Ages; and that the Light, Grace, and Spirit of God within (which mixeth not with vain Thoughts and evil Imaginations, but rather diſcovers them and judgeth them,) is this Foundation; and this is the Stone, the wiſe Maſter Builders, and all the Sects in *Chriſten-*

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dom reject and dispise; and cry up other Stones, and invent other Foundations, according to the Imaginations of their own Hearts.

Now its a blessed thing, and the duty of every perticular, to witness themselves living Stones, built upon this Foundation; and to have their Hearts and Minds united to it, and framed with it.

XV.

THe same Grace, the same Anointing, which was the Saints Teacher in the Primitive times, is revealed and witnessed in this our day and time; now its a blessed thing always to learn of him; for many that have come to the revelation of this Teacher, not waiting low in that which did reveal him, that self might be made of no Reputation, and the will and selfest Spirit brought down, have been deceived, and have learned of

of the false Teacher, the Antichrist, instead of the True, yet under the Name of the True; this hath happened or come to pass among o r selves, since we were a people; for this know that no people ever worshipped the Whore, the Mother of Harlots, the Beast, false Prophet, and Antichrist, under those names, and Denominations; but being deceived gave them good names, and believed her to be the True Woman, the Lamb's Wife, the True Prophet, & the True Christ; this hath been the state of all the Apostates in *Christendom*; for as the Mystery of Godliness is great, so is the Mystery of Iniquity great also; and there is none but those that come truly to learn of the Grace of God, the Anointing within, that are able to discern between the one and the other.

Therefore is it precious always to learn of the Grace and Anointing, and to walk in the Light which our minds were at first directed to, which reveals the

the deep things of God; and finds out the hidden things of *Esaw*.

Now the very remembrance of the day and time wherein our minds were turned from the Ways, Inventions, and Teachings of men without, to the Light, Grace, and Anointing within, is very precious, for hereby we are made partakers of a measure of the same Wisdom and Revelation which *John* wrote his book of the Revelation in. And the same Spirit which he was led by, to give names to things according to their nature, & not according to appearance is now again witnessed: And the great Whore, the Mother of Harlots, the Beast and false Prophet, and the golden Cup that is held forth to the Nations, the Antichrist in the Temple, and the great Red Dragon that *John* saw in Heaven; by the same Spirit are now revealed and judged, and as we keep our hearts and ears open to this teacher we can never be deceived by them again.

Now all the Nominal Professors, and Sects in *Christendom* (who learn not of this Teacher) are so far deceived that they believe the Whore is the Lambs wife, and her Golden Cup, the Cup of Blessing; and so are greedily drinking of it, not discerning the false Prophet and Antichrist from the true, because he gets into the Temple of God, and cloaths himself like unto an Angel of Light, and like unto the true Christ: such takes the great Red Dragon that appears in Heaven to be the Lamb of God.

Therefore is it a blessed thing, always to keep our minds stayed, and our feet walking in the Heavenly Light that now shineth, which reveals the true teacher, that teacheth and discovers all things; & gives to see to the Ground, Bottom, or Foundation of things; and to discern Spirits, and that keeps out of that wherein the mystery of Iniquity prevails.

All the teachings of men and books

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in the World, are but droſs and dung in compariſon of this divine teacher, *the Light, Spirit, and Grace of God within*, this was mans teacher and guide, before Books were written, before an outward Law was written; and this I teſtifie in the word of the Lord, that the teachings of all Men, Books, and Writings, which tend not to direct the mind of Mankind to this divine Teacher within, are vain and unprofitable, and proceed from that Wiſdom which is Earthly, Senſual, and Deviliſh; and all that lend an ear unto it, are Captivated in the myſtery of Iniquity, and are laden with Sin, and led aſide with divers Luſts, ever learning, and never able to come to the knowledge of the Truth which makes free, ſo long as they abide under ſuch Teachers.

Now many are living witneſſes, that as they gave up to be taught, led, and guided by the true teacher (the Light, Spirit, Grace, and Anointing

within) they soon became wiser then all their former Teachers.

XVI.

THe same Everlasting Power, which preserved the Righteous in all Ages past, from Evil and from falling into Temptations, is now Revealed and Witnessed in this our Day and Age; even the same Power and arm of Salvation that preserved *Joseph* and *Jesus* in *Egypt*, and *Job* in all his Tryals and Temptations, and *Daniel* and the three Children, and all the primitive Prophets and Christians, out of all the Fiery Tryals, Assaults, and Buffettings of Satan they met withal.

Therefore it is a blessed thing to be truly acquainted with this Power, and always to live in the sense of it; for it is possible that People may come to the knowledge of this Power, and make a Profession of it, and witness

Salvation

Salvation and Redemption by it in a great measure, yet if they wait not low in their minds, till it has fully wrought the work of Salvation and Redemption in them; or wholely brought every Thought and Imagination into the obedience of Christ, subdued their own wills and selfish spirit, and know self made of no Reputation, and nailed to the Cross; I say, except this, they may fall into the snare of the Devil again, be captivated and led into Temptation again: for its about such the Tempter and Destroyer goes like a Roaring Lyon seeking to devour, even about those out of whom he hath been cast and dispossessed. Its written he rules in the Hearts of the Children of Disobedience; he needs not go about such, being gotten within them, there he is in his Throne.

But its about the Righteous out of whom he hath been cast, *he goeth*, who are redeemed from under his Power, and translated out of his Kingdom; 'tis

againſt ſuch he appears not only like a Roaring Lyon, but as a ſubtil Serpent, and Angel of Light alſo.

Therefore it is a bleſſed thing always to live in the Senſe, Knowledge, & Feeling of this ancient power, which alone ſaveth & delivereth in the midſt of all Tryals, and Beſetments of the Evil one; (as the eye of the mind and underſtanding is fixed upon it, no Temptation can prevail) and to know thy Faith increaſed in it; for Faith in this power of God is compared to a ſhield, which is able to quench all the fiery Darts of the Devil, and to give victory over him.

Now that which was our miſery and loſs in the day and time of our Ignorance and Darkneſs; is the miſery and loſs of all the Sects in *Chriſtendom*, and of all Mankind; we had no faith in the Power of God, in the Spirit of God, which convinceth the World of Sin; we did not believe that the ſame Hand of Power that

ſmote

ſmote us for Sin and Tranſgreſſion, was able and ſufficient to heal us; neither did we regard the ſtrivings of Gods Spirit within; neither did we give heed to him that ſtood at the door of our Hearts, and knocked, who long waited upon us to ſhew himſelf gracious unto us; and was as a Light ſhining in Darkneſs, but we regarded it not, and ſo did not know the vertue and powerful oppera ion of it; and in this unbelieving diſobedient ſtate, we were Children of Wrath as well as others, but having obtained mercy to be faithful, we have now in the ſtate above left all the World captivated, by reaſon of their Unbelief, and hardneſs of Heart.

And herein is the Love exceeding Kindneſs, and Mercy of God manifeſt, in that he loved us, while we were Enemies; and waited to ſhew himſelf gracious unto us, while we were Sinners; and to be reconciled unto us, when we were in Rebellion againſt

him; and Lighted us, when we were Darkneſs; and often called after us, when we where running from him; and was near and ready to teach us, when we were Ignorant, and did not deſire the knowledge of his ways; I ſay in this was the exceeding love of God manifeſt to us then, and is the ſame to all the World now; his love is univerſal to all, as is teſtified in the Holy Scriptures: *God ſo loved the World that he gave his only Begotten Son a Light into the World, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life.*

Now its very precious to walk in this Light which hath revealed and doth reveal the love & kindneſs of God, & brings to the knowledge & experience of the means of Salvation which he hath ordained & appointed; & to the feeling of that Power which ſaveth from falling into Temptation, even the ſame Power which preſerved Jeſus when he was tempted in the Wilderneſs,

Wilderneſs. Now if any that are come to the knowledge and profeſſion of this Power, are not preſerv'd by it from falling into Temptation, and delivered from Evil; ſuch are not Obedient nor faithful to it, ſo do not adorn their Profeſſion; *Such do not glorifie the Power, but are as ſpots in our Feaſt, and a ſcandal to the Goſpel of Peace, and Enemies to the Croſs of Chriſt, which is the Power of God to Salvation.*

Now thoſe that live in this Power, and walk in this Power, and are obedient to this Power; are the wiſeſt, happieſt and ſafeſt People in the World, Bleſſed above all the Familys of the Earth, Bleſſed with a Hundred-Fold in this World, and in the World to come Life Everlaſting: Such are as the Salt of the Earth, which ſeaſoneth all things, and as a City on a Hill which cannot be hid, and as the Lights of the World indeed.

XVII.

MAny are living Witneſſes that the Law of the Spirit & Life unto which their Minds and Hearts have been directed, is very pure, and very perfect; they witneſs it ſo by its Work and Opperation in them, by which every appearance of Evil is condemned.

Now its the happineſs of every particular, to have the Witneſs or Teſtimony within themſelves; that they love this Law, and that they meditate in it day and night. *Oh!* ſaid one of old, *How I love thy Law!* It is only thoſe that love it, are true Witneſſes of its Purity and Perfection; for its poſſible that a Perſon or People, may not only profeſs and talk of this Law, but come to ſome knowledge of it alſo; and yet not love it, nor meditate in it, nor feel the Power and Peace of it.

Now

Now thoſe that love the Law of God, are converted, & made wiſe unto Salvation by it; and though their Enemies are very many, and very nigh alſo, yet they cannot prevail againſt them that love this Law; they are the happieſt People of all the Families of the Earth; no Evil prevails againſt ſuch; and as hath been Witneſſed of old, Recorded in the Holy Scriptures, (viz) *Great Peace have thoſe that love thy Law.* So thoſe are living Witneſſes of the ſame *Great Peace* in this day and age, who love the *Law*, which is *Light*; *thy Law is Light*, ſaid one; he that loves the Light brings his deeds unto it, by it to be tryed and judged; and after this, the *Great Peace* is witneſſed, Peace is the effect and reward of thoſe that love the Law of God, Peace in the inward parts, even the Peace of God, which the World cannot give nor take away.

And this one Word or Sentence may try all the Sects in *Chriſtendom*, and

and others who profeſs themſelves lovers of the Law of God; yet have not Peace in their Dwellings, have not the anſwer of a good Conſcience; which keeps void of offence towards God and Man, have not that peace which paſſeth the underſtanding of Man in the Fall: knoweth not their Hearts and Minds kept by it; but are found in the Evil doing, where the Tribulation and Anguiſh is, and in that fear which brings Torment. *So where the doing of Evil is, the Law is not loved*; let thy Talk and Profeſſion be what it will, what is written is Infallibly true, HE THAT DOTH EVIL HATES THE LIGHT; and he that hates the Light is Wicked, to whom there is no Peace; the Law being no Light to his Feet, nor Lanthorn to his Path; he walks in Darkneſs, and Stumbles, and knows not at what; and in the end lies down in Sorrow.

Therefore is it very good for every perticular, not only to know the Law

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of God; but also to live in the Sense and Love of this Law at all times, even when they are about their common Occasions in the World, as well as in their solemn Meetings and Assemblings before the Lord; for the Love of this pure Law of the Spirit of Life, which judgeth every Appearance of Evil, makes Wise unto Salvation, Wiser than all former Teachers; and to Hear, Love and Obey this Law, or Word in the Heart, is the End of all Words, Outward Dispensations, and Ministrations; though proceeded from the Power of God it self; for had not Mankind degenerated from the Love and Obedience of this Law, or command of God; Transgression had never entred, neither had Sin had a being in the Heart of Man, neither had an outward Law been added, or given forth; *being added because of Transgression, and hath Power over the Transgressor, so long as he liveth Disobedient, and a Stranger to the Law of God*

God written in the Table of the Heart by the finger of God, which was before an outward Law was written, in a Book or Tables of Stone, and before the cauſe of it was brought forth into the World.

XVIII.

THE Day-ſpring from on high hath viſited a Remnant, and the Everlaſting Light hath and doth ſhine out of Darkneſs, in the Hearts of many in this day and age, and they are by the Heavenly ſhining thereof, come to the knowledge of the Field, where the precious Pearl, or Heavenly Treaſure is hid; and to the ſight of it, whoſe Worth and Beauty tranſcends all the Treaſures and Pleaſures this World can afford; Now none are to reſt in the bare knowledge of the Field, and ſight of the Pearl or Heavenly Treaſure, but to ſell all, and purchaſe

purchaſe the Field, and digg deep and find the Pearl.

Now all the Sects in *Chriſtendom* who believe not in the Light within, and deſpiſe the day of its appearance within themſelves, are ſo far from enjoying this Heavenly Treaſure, that they are wholely ignorant of the Place or Field wherein it is hid.

Now this is ſealed in the Hearts of a Remnant, that there is no other Way, no other Means, nor no other Key to be found to open or unfold the Heavenly Myſteries, nor to unlooſe the Seals thereof, and to lead into the enjoyment of the precious Pearl, or Heavenly Treaſure, but the Holy Divine Light which in their Hearts hath appeared, and ſhined glorioufly, to the Diſcovery and Deſtruction of the Man of Sin, and Myſtery of Iniquity, which once wrought and ruled therein; in which Light they have believed and walked, and ſeen the wondrous Works of the Lord in the Deep.

while

while the People and Nations that deſpiſe and hate it, walk and dwell in Darkneſs, and in the Region and ſhaddow of Death, where the Poverty, Wo, and Miſery is; where the Stumbling, Groping, Falling and Wandring in Deſolate Places is; where the Labouring for Vanity, and lying down in ſorrow is; therefore are the Hearts of ſuch greatly ingaged unto the Lord, to walk worthy of the Riches of his Grace, Light, and Heavenly Treaſure he hath made them Pertakers of.

XIX.

THe Light of the Glorious Goſpel now ſhineth, the day of great Salvation is come, even the Salvation of God, which he hath prepared before the face of all People.

This is the day of great Salvation, which many Righteous Men and Prophets ſaw afar off, and Prophecied of; which

which is now appeared and revealed unto us; Now its a bleſſed thing not only to know the appearance of the day of great Salvation, but to know the joy of it, even the joy of Gods Salvation; and to know it as Walls and Bulwarks to ſave and defend not only from the Beſieger without, but from the Enemy within alſo.

This is the great Salvation, which all the Sects in *Chriſtendom* are Strangers to, & Ignorant of; yea & the bare Profeſſors of Truth alſo, know nothing of the Glory of it.

This glorious Light of the Goſpel that now ſhineth in this day of Salvation that is now revealed, as we walk and abide in the ſame, we ſhall be as ſtrong as an Army with Banners, and witneſs victory over our Enemies within, which are our greateſt Enemies: this is a great Salvation, to be ſaved from thinking our own thoughts, and ſpeaking our own words, and doing our own works; this is the great

Salvation that brings to the Sabbath of reſt, to the keeping Holy Day to the Lord. One that enjoyed this Salvation, asked this Queſtion; *How can we eſcape, if we neglect ſo great Salvation?* Its a Queſtion that includes an impoſſibillity; for there is no eſcaping Wrath to come by thoſe that neglect this great Salvation, that is now appeared unto them, there being no other way nor means appointed of God beſides this Goſpel Light, or great Day of Salvation, which to us hath appeared.

And this is my Experience and Teſtimony, that none did, do, can, or ever ſhall receive the joy of Gods Salvation; or enter into the Sabbath of reſt, or keep Holy Day to the Lord, further then they know a ceaſing from, and a ſaving from thinking their own Thoughts, and following their own Wills, and obeying their own Wiſdom; for the ſelfiſh Thoughts that ariſe within, are the root of Evil, and

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as the Foundation of the Kingdom of Darkneſs; and the Light of this day of Salvation, is as the Ax laid to the root of the Evil Tree, and will overturn the Foundation thereof.

So it is a bleſſed thing for a People to meet together, and wait together, and walk together in this Heavenly Light, and Day of Salvation; which diſcovereth and judgeth every vain Thought, and fooliſh Imagination; and ſubdueth them, and bringeth them down into the obedience of Chriſt; In this as they walk and abide, they truly differ from all the Families of the Earth, from all Fellowſhips and Gatherings in *Chriſtendom.*

For in this Heavenly *Goſpel Light,* which judgeth every appearance of Evil, ſtands the true Fellowſhip and true Unity; and is the Foundation of that Church, againſt which the Gates of Hell ſhall never prevail; as they walk and dwell therein, the Power of Death and Hell ſhall never break

them, but ſhall remain as Mount *Sion* which can never be removed; in this ſtands their happineſs and ſafety; out of this they are as weak as other People.

XX.

ITs a bleſſed thing to wait for the appearance of him, who is the conſolation of *Iſrael*, and for the comeing of his Kingdom; but its more bleſſed to be witneſſes of his appearance, and to know his Kingdom come, and moſt bleſſed of all to know a ſitting down in it with him, in the Glory of his Father, and our Father, his God, and our God.

XXI.

ITs a bleſſed thing for a People truly to know how to wait for the appearance of Jeſus, and to know him when he doth appear; I ſay this is very

very bleſſed; but it is more bleſſed, or a greater degree of bleſſedneſs, to be Witneſſes of his appearance, and to joyn with him when he doth appear; and ſo to experience the end of his appearance accompliſhed, abiding with him till it be finiſhed, truly underſtanding the end wherefore he doth appear, and their ſtate and condition at his appearance; this is the main thing chiefly to be underſtood, and minded throughout all Diſpenſations.

And in and under them all he is to be eyed, carefully minded, and regarded, though it be in his firſt or loweſt appearance, which is to convince of Sin, Self Righteouſneſs, and Iudgment; and is all in order to deſtroy Sin, finiſh Tranſgreſſion, and bring in Everlaſting Righteouſneſs; and except people abide with him, and love his appearance in the Miniſtration of Condemnation, which brings Tribulation and Anguiſh upon the Soul that hath ſinned; they can never

come to enjoy and inherit the Miniſtation of Life and Salvation; nor never come to enjoy the glory of his ſecond appearance, or his appearance the ſecond time without ſin unto Salvation.

Now this is the loſs and miſery of all Mankind, (and was our loſs and miſery in the day of our Ignorance,) that they know not how to wait for the appearance of Chriſt, or the coming of the juſt one; neither do they nor did we know him when he did appear; for he often appeared unto us, and ſtood at the door of our Hearts, and knocked, and waited to ſhew himſelf gracious unto us; but we not knowing it was he, did not regard him, nor open unto him; yet he was indeed the deſire of our hearts, and him whom we longed to enjoy, and is the deſire of all Nations, the Light & Salvation of the *Gentiles*, the conſolation & glory of *Iſrael*; but in this was our loſs & miſery, that we knew not how

to

to wait for his Appearance, neither did we know him when he did appear; ſo I ſay again, It is a bleſſed thing for a people to know how to wait for the appearance of Ieſus, (the Saviour) and to know him, when he doth appear.

But behold this is a greater degree of bleſſedneſs, to be witneſſes of his appearance, and to know the *coming of the juſt one*, or the *riſing of the ſon of righteouſneſs, with healing under his Wings*, & to be able to ſay, as the primitive Chriſtians could when they ſaid, *We know that the Son of God is come, and hath given us an underſtanding, whereby we know him that is true, and are in him that is true, even in his Son Jeſus Chriſt; this is the true God and Eternal Life:* this is a high and Heavenly Knowledge, and a bleſſed eſtate; this is the mark and price of the high calling of God in Chriſt Ieſus, we have been called unto; and this is the ſtate all are to wait for, inherit, and poſſeſs, and not to ſit

down ſhort of it, if this be not known, witneſſed, and enjoyed, all Profeſſion is vain, all Knowledge is vain, all Religion & talk of Chriſtianity is vain, & of no worth; (for it is he that believes that Chriſt is come *in the Fleſh*, and that demonſtrates the livingneſs of his faith by the works thereof) *that is of God, and God dwelleth in him, and he in God*: this is more then a bare profeſſion or verbal confeſſion, according to the Teſtimony of *John* the Divine, in his firſt Epiſt. fourth Chap.

XXII.

IT was a Spiritual and Heavenly Viſion which the Prophet *Daniel* had, when he ſaw the Interpretation of the Kings Dream; *A Stone cut out of the Mountain without Hands, ſmite at the feet of the Image, and break in pieces the Iron, the Braſs, the Clay, the Silver, the Gold, and become a great Mountain that filled the whole Earth.* Now a Remnant

in

in this age are come to the ſame ever-laſting Light, or Spiritual Eye; whereby they ſee the power of God ſignified by that Stone, prevail againſt all Imagery, not only without but within alſo; and know the ground of it ſhaken and removed; Now the dark Thoughts and Imaginations of Men, are the ground of the Imagery, upon the face of the Earth; and that Power that breaks them down, and brings every Thought into the obedience of Chriſt, is the Antitipe of that Stone; and its work revealed to *Daniel*, (and dreamed of by the King) And in this day of Light, Glory, & Knowledge, that a Remnant are made pertakers of, and which ſhines upon their Tabernacles; they may come, and ſome are come, to know and witneſs this little Stone become a great Mountain, and fill the Earth; become the chief Foundation, and corner Stone Elect and Precious; the Rock & Hiding place of the Righteous in this, &

all

all Ages; and may and do abide in it, whereby they are preſerved from making Likeneſſes, and Images to themſelves, either of things in Heaven, or things in Earth; and out of the many mixtures prefigured by the Iron, Braſs, Clay, Silver, Gold, &c. and the defiling and corrupting themſelves therewith; and there is not another meanes of preſervation, nor of coming to receive the White Stone, which *John* in his Viſion and Revelation ſaw; wherein is the new Name written, which none knoweth ſave he that hath it; this is the Name which is better then the Name of Sons or Daughters; he that reads let him underſtand, and give God the glory forever.

XXIII.

THis I Teſtifie, that the way of Life and everlaſting Happineſs, the way that brings to the ſitting down in

in the Kingdom of God, with *Abraham, Isaac, and Jacob*, which was the way of the Righteous in all Ages, is now again revealed and made known; and this way is the True Everlasting Light that now shineth, not only in Darkness but out of it, which Light was, and is the thing our minds were at first turned to; which Light judgeth every appearance of Evil, every vain Thought, and evil motion that ariseth within, and as there is a walking in this way, a sitting down in the Kingdom will be witnessed; for we have been and are called to inherit Substance, to possess Life, and to witness a sitting down with Christ in Heavenly Places.

So it is a precious thing for all that know this way, to persevere and walk on in it, till they do enjoy and possess these things, and in the same to abide; which way is the Light of Christ within, and there is not another; and tis the walking in this way that differs us from

from all the Sects upon the face of the Earth, even this way that judgeth every appearance of Evil.

And this is a precious ſtate to feel the mind ſtay'd upon the Lord, walking in his way, and the Loins thereof girded up; to know the Girdle and Bridle of *Truth*, and a being Girded and Bridled with it, and to know every high Thought and Imagination brought down and ſubjected unto *Chriſt the Light, the Way.* This is poſſible to be known now as in time paſt: now it is in the Thoughts, Will, and Imaginations, that the Enemy of Mans happineſs gets, and there builds his ſtrong Holds; and until they are broken down, and ſubjected, and deſtroyed by the power of God within; no Peace, Quietneſs, and Soul-ſatisfaction can be enjoyed; no ſitting down in the Kingdom of God, nor drinking of the Rivers of Pleaſure that are at his right Hand can be attained to, or pertaken of.

XXIV.

XXIV.

IT is as truly witneſſed now as in dayes of Old, that to be ſpiritually-minded is Life, and Peace; to mind the Spirit, to have our Minds, Thoughts and Wills exerciſed by the Spirit of Truth, *is Life and Peace*, and to be carnally minded *is Death, Sorrow, and Trouble*; theſe things are not only read but truly known, and every perticular may feel the effect of both within themſelves.

XXV.

'TIs as we meet together, and and wait together, *in the Spirit*, and as we live and walk *in the Spirit*, the Worſhip, yea, the univerſal Worſhip of God in the Spirit and Truth is performed, which all the bare Profeſſors upon the Face of the Earth are Ignorant of, and Strangers to) So as

as the Spirit is minded, waited, and worshipped in; such know Jesus in the midst, the Saviour in the midst; their Teacher and Leader in the midst, and as they follow and obey him, though they are but as one of a Family, and two of a Tribe, they will be as the Light of the World, and as the Salt of the Earth, and Patterns and Examples of Righteousness to all that behold them.

XXVI.

'TIs a precious thing for every perticular to know the right Arm of the Lord, which brings Salvation, and to witness a sitting down at his right Hand (where the Sheep stand) where the Rivers of Pleasures run softly, and to Drink of the same, which refresheth the whole City of God; to feel this Arm of the Lord, and to know it revealed, and to come to a sitting down at his right Hand, is the

the End, Summ and Subſtance of the Chriſtian Religion; ſuch know Salvation for Walls and Bulworks, and are as Mount *Sion* which cannot be moved.

XXVII.

ITs a very bleſſed eſtate alwayes to dwell in that, live and walk in that, meet together and wait in that, which gives free acceſs to the Throne of Grace, and which leadeth into the preſence of him that ſitteth thereon, in whoſe preſence ſome of Old could witneſs were Rivers of Pleaſures, and at his right Hand Joy for evermore. Oh! all that have and do taſte of one drop of this River, and pertake of the leaſt meaſure of this Joy; know them to over-ballance and out-weigh all the Treaſures, Ioys and Pleaſures this World and the glory of it can afford.

XXVIII.

XXVIII.

THe Light to which our minds have been turned, was the Watch-Tower of the Righteous in all Ages, and is the ſame to the Righteous in this Age; and all People upon the face of the Earth, and all pretended Watchmen in *Chriſtendom*, who watch not in this Tower, *they watch in Vain, and ſee nothing that Profits*; this is the word of Truth to whole *Chriſtendom* and all People.

Now this Light is the one everlaſting way that leads unto him that ſits, and prepares to enter the Kingdom of Heaven, and that gives free acceſs to God and the Throne of his Grace; and that preſents unto him without ſpot or wrinkle, many are witneſſes of the beginning of this bleſſed work, and have received that faith whereby they believe the accompliſhment of it, in which as they live and abide, the bleſſed

bleſſed experience of the finiſhing of it ſhall be added to their faith.

XXIX.

IT's a good eſtate for every particular to wait in ſilence upon the Lord; ſuch only come to witneſs obedience to thoſe divine precepts left upon record in the Holy Scriptures, *Be ſtill, and know that I am God*; *let all Fleſh be ſilent before the Lord*; thus to wait and thus to worſhip in the Heavenly Spirit that brings to a *ſtillneſs*, *to a ſtanding ſtill and beholding the Salvation of God*, *to the ſilence of all Fleſh within*, *to the ſtopping all Voices and Motions to Evil within*, *and to the obeying of the Voice and Power of God within*, this is the worſhip of God in the Spirit, and in the Truth, in the inward parts, which God loves, even to Worſhip and Obey, and follow the Appearance and Manifeſtation of the Spirit of God within; this Worſhip all the World, and the

high Professors in it, are Ignorant of, and Strangers to; and in this we differ from them all, even as we are found Waiting and Worshipping in that which silenceth all Flesh. and brings to the standing still and beholding the Salvation of God.

And the Spirit of Truth which convinceth the World of Sin, is that wherein the universal Worship of God stands, and is performed; and this I Testifie of it, that there is Power and Sufficiency in it, not only to convince of sin, reprove and condemn for sin, but also to convert, change, cleanse, purge, and redeem the whole World of Mankind from Sin, if they could believe in it, love it, & receive it, & obey it; *So this is the Condemnation of the World, that light is come into it, and they love Darkness rather*, and will not bring their deeds to the Light, Love, Believe nor Walk in it; so that saying of Christ is verified upon them, *except ye believe that I*

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am he, you ſhall dye in your Sins, and whither I go, you cannot come.

Now many are witneſſes of the Power and Sufficiency of this Spirit of Truth (which convinceth the World of Sin) and of its redeeming Power from Sin, and the ſtrength of it, ſo are not convinced by it as the World is, being redeemed from committing of it; ſo know it to be their comforter and leader into all Truth, ſo 'tis very precious to be found in the true Diſciples eſtate, not only waiting for the comfort and leading of the Spirit of Truth, but alſo witneſſing the ſame within themſelves; and a Remnant this day, who have received this Spirit, and followed the leadings of it; are able to ſay, as ſome of old did, We are not come to Mount *Sina*, where the noiſe of Words is heard, where the Thunderings, Lightnings, and Earthquakes are &c. *But to Mount* Sion *the City of the living God, the Heavenly Jeruſalem; and to an Innu-*

merable company of Angels, to the general Assembly and Church of the first Born, which are written in Heaven, and to God the judge of all, to the Spirits of just Men made perfect, to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling, that speaketh better things then that of Abel. This is a high and heavenly estate, which the primitive Christians (according to the Testimony of the Author to the *Hebrews*) were come unto, while in their earthly Tabernacles they enjoyed the Heavenly Treasure; such have the witness within themselves, that they are Inhabitants, and fellow Citizens of this Heavenly *Jerusalem*, whereinto no unclean thing can enter; even while they dwell in these Houses of Clay, they walk in this City, and have their conversation in Heaven with God, Christ, holy or just Mens Spirits made perfect; this the Spirit of this World, though cloathed with the name of Christianity cannot bear &c.

XXIX.

XXX.

IT tis a very bleſſed eſtate to be found true waiters for, and witneſſes of the ſecond coming or appearance of Chriſt, which is without ſin unto Salvation; for true happineſs doth not conſiſt, or ſtand in having ſeen one of the dayes of the Son of Man, or in being Witneſſes of his firſt Appearance, wherein he convinceth and reproveth for Sin; but in waiting for, & witneſſing of his ſecond coming or appearance, to cleanſe, ſave, and redeem from Sin; herein is the joy of Gods Salvation felt and enjoyed.

Chriſts firſt Appearance is to convince of Sin, and this is a Miniſtration of Condemnation, which is glorious in its time; but his ſecond Appearance exceeds in glory, which Appearance all Friends are to wait for, and witneſs; and not ſit down ſhort of it, this is the mark of the high calling,

and the high and Heavenly eſtate which they have been and are called to, even to know the ſecond coming of Chriſt without Sin unto Salvation; and a being preſented to the Father without ſpot or wrinckle, this to witneſs, poſſeſs, and enjoy is the end, ſumm, and ſubſtance of all the Diſpenſations of God towards Mankind ever ſince the fall; this is the end of all good Words and Writings, and the end of Chriſt's firſt and ſecond appearance.

Now all the bare Profeſſors in *Chriſtendom* are Ignorant of his firſt Appearance, and Strangers to the glory of the Miniſtration of Condemnation; ſo never come to know the ſecond coming of Chriſt without Sin unto Salvation, nor the joy and glory of it; for none can come to the ſecond but through the firſt; all Men have ſinned and come ſhort of the glory of God, therefore muſt know the Miniſtration of Judgment and Condemnation fulfilled

filled in them, and upon them, before they can know the glory that is in it, and before they come to know the ſecond Miniſtration, which exceeds in glory.

So its a precious thing to be inward with the Lord, and to feel our Hearts drawn nigh unto him, waiting for the appearance of Chriſt, that when he doth appear we may appear with him in glory; have unity with his appearance, this is the high and Heavenly eſtate that ſome were in, when they could ſay, *Truly our fellowſhip is with the Father and with the Son*, this to witneſs is the feaſt of fat things propheſiedof, and the broad Rivers and Streams which makes glad the City of God, beyond what all the dainties of the Earth can afford, this is the Souls delight, reſt, and happineſs, which ſome did enjoy in former Ages, as a Remnant do in this Age, praiſes to God forever.

Now to mind the Spirit, or to be

Spiritually minded, not only in our ſolemn Meetings, but at all times, is our duty, and very precious, even ſo to mind it as to become ſpiritually minded, then will the Teſtimony of one in the primitive times be found true, when he ſaid, *To be Spiritually minded is Life and Peace*; Death and Trouble is taken away, the Miniſtration of Condemnation is ended, having done its work; the Word which was as a Hammer, Fire, and Sword, &c. hath Broken down, Burnt up and Deſtroyed, and Purged away the filth of the Daughter of *Jeruſalem*, and is now become as *Milk*, *Hony*, and *Balm*; and as a glorious Light that ſhines more and more unto the perfect Day, and as a *Shield*, *Fortreſs*, and *Tower of Defence*, where everlaſting peace and ſafety is; Salvation being as Walls and Bulwarks, againſt which the Enemy cannot prevail, nor nothing that would defile enter; in this eſtate ſome were in the primitive times,

times, when they could ſay, *We can do nothing againſt the Truth, but for it*; and it is poſſible to be able to ſay and do the ſame now; he that can believe it let him.

XXXI.

IT is a bleſſed thing for a Man to know within himſelf, and from a living experience be able to ſay, as one of old did, when he ſaid, *The Lord is my Shepheard, I ſhall not want*; ſuch are witneſſes of the Truth of thoſe ſayings of Chriſt Jeſus, when he ſaid, *My Sheep hear my voice, and I know them, and they follow me, and I give unto them Eternal Life; and they ſhall never Periſh, neither ſhall any Man pluck them out of my Fathers hand, &c.* Now it is as this voice is heard, obeyed and followed, that a leading out of that ſtate where the wants are is witneſſed, into the green Paſtures, where the true and ſafe feeding is; where the lying down in the

the Valley is, where none can make afraid, where the Bread is ſure and the Water fails not; and this I Teſtifie, all that do not hear and obey this Heavenly Voice of the true Shepheard, are Goats, and Swine, and not Sheep; let them profeſs what they will, they feed upon Huskes, and are wandring in the dry Places, and upon the barren Mountaines where the wants are, & the green Paſtures of Life & Salvation they are Ignorant of, and Strangers to.

XXXII.

IT is a very bleſſed thing for People to know how to worſhip God aright, and to be found in it alwayes; not only at ſet Times, and appointed Places, but at all Times, and in all Places; this is the Spiritual Worſhip, or the Worſhip in Spirit and in Truth; and theſe are the Spiritual Worſhippers which God ſeeks, and accepts; and this Worſhip excells all the Worſhips

ſhips upon the face of the Earth at ſet Times and appointed Places, and ſtands in ſaying ſo many Prayers in a day, and reading and ſinging ſo many Leſſons a day, and hearing ſo many Sermons a day, and other outward Obſervations; this Worſhip ſtands in Time, Place, Letter, and Form; but they that worſhip God aright, it is in the Spirit and in the Truth, which is pure and univerſal.

And as People are found in this Worſhip, they differ from and excell all others upon the face of the Earth, from all the divers Sects in *Chriſtendom*; and theſe Worſhippers know what it is to bow at the name of Jeſus, what it is to know every Thought brought into the obedience of Chriſt; what his Rule, Government, and great Authority is; and how all Power in Heaven and Earth is given unto him; and how all are to worſhip him as they worſhip the Father, whether things in Heaven, or things in Earth,

or

or things under the Earth; these can confess with their Tongues that Jesus Christ is Lord, to the glory of God the Father truly and experimentally being witnesses of his Heavenly power, and rule in their Hearts, Minds, and Understandings, giving victory over all vain Thoughts, Self-will, Carnal desires, and wandrings of the Mind; these are the Worshippers that know the Old Man put off with his deeds, and the New Man put on; the Old things past away, & all things become New; and what it is to enjoy the Sabbath of rest, where the end is put to the thinking of their own Thoughts, and speaking their own Words, and doing their own Works; and what it is to bear no Burthen upon the Sabbath Day; and what it is to enjoy the comfort of the Scriptures, and to enjoy the Good things they testify of; and what the Righteous in all Ages did enjoy; such are pertakers of, and are in unity with just Mens Spirits,

Spirits, being come to God the judge of all, who is bleſſed for ever.

And the Peace, Joy and Conſolation, and continual Happineſs of Friends ſtands in this, as they are alwayes exerciſed in this Worſhip, witneſſing the power of God, the name of Jeſus over all in themſelves, all bowing under it, and yielding obedience thereto, as in Innocency before Tranſgreſſion, *Where the Earth was ſubdued in the dominion of God, and the Heavenly rule was over all*; this the true Worſhip in the Spirit and in the Truth brings again into, and maketh free from the contrary, as truly as teſtified in the Scriptures, *If you know the Truth, the Truth ſhall make you free.* And this I teſtifie, that none ever did, do, or ſhall know the Truth to their everlaſting Happineſs, further then they are made free by it, free from the Evil that is in the World, from the Evils within, from the Enemies within, which are the greateſt Enemies; except

except this freedom be known all other Knowledge is vain, all Religion and Profeſſion vain, all talk of God, Chriſt, and Chriſtianity vain; this is the word of Truth to all People upon the face of the Earth.

XXXIII.

BLeſſed are thoſe who have their Minds and Hearts alwayes exerciſed in, and by that which leads into the Fellowſhip of juſt Mens Spirits made perfect; ſuch have alſo unity with their Words and Teſtimonys left upon record in the Scriptures of Truth, as is written by one in the Pſalms, *Bleſſed is the Man which lendeth not his ear to the Wicked, nor walketh in the way of ſinners, nor ſits in the ſeat of the Scornfull, but his delight is in the Law of the Lord, and therein doth meditate day and night.* The ſame bleſſed eſtate is to be witneſſed now, which is more then to read and ſing all the Pſalms,

Pſalms, and he is the only bleſſed Man that doth thoſe things; if *Chriſtendom* had learned this leſſon, which they have read and ſung, they would not have become as a waſt Howling Wilderneſs, and as a Deſart which brings forth no Fruit to God, having lent their ear to the Wicked one, and walked in the way of Sinners ſo long, till they are brought to believe that it is Unpoſſible to walk in any other way, while on this ſide the Grave.

In this ſtate and condition we our ſelves were, while the vail of the covering was over our Hearts, we dwelt in this thick Darkneſs, where the lending the ear to the Wicked is, where the way of the Sinner and ſeat of the Scornful is, and knew not the way out of it; now that which diſperſed this thick Darkneſs, and took away the Vail from off our Heart, and ſtopped the ear that hearkened to the Wicked one, and

blinded

blinded or put out that Eye which lead to walk in the way of Sinners, and brought down that exalted Spirit that sate in the seat of the Scornful; I say, that which hath done this for us, was and is no other then the Power of God working in his precious Light, to which our minds were at first turned, and in which we have believed; the which as we walk and abide in, we witness such sayings as these in Scriptures fulfilled, *they that see shall be made blind, & they that are blind shall see, & the Blind shall be led by a way they know not, and the Lame shall leap as an Hart, and the Mighty shall be brought from their seat, and those of low Degree exalted*; so as this is abode with and walked in, that hath wrought these things, then a delight in the Law of the Lord is known, and a meditating in it day and night, and there is nothing else able to preserve us from lending an ear to the Wicked one again, & from walking in the way of sinners again, and to keep down

down the Spirit of Exaltation from rising again, but the delighting and meditating in this *Law*, this is the Law of the Spirit of Life which hath made free, and is able to preserve us in the Freedom whereunto we have attained; and all that are Strangers to this *Law*, and a meditating in it, they give ear to the Wicked, and walk in the way of Sinners, and sit in the seat of the Scornful; let their Profession be what it will.

And by this one Scripture all the Sects in *Christendom* who profess the Scriptures to be their Rule may try themselves, whether they are in the state of the *Blessed Man?* or in the state of the *Cursed Man?* They need not hire a School *Doctor*, or Learned *Rabby*, to give them the meaning of the Scriptures; they being spoken by plain Men, and understood only by those that are come to their Spirit; *Those that obey the Wicked one, lend their ear to him; and those that commit Sin, walk in the way of Sinners.*

XXXIII.

IT is one of the Fundamental Doctrines of the Christian Religion, to believe that God is *Omnipresent* and *Almighty*, (that is) *present at all times, and in all places*, (*or every where present*) *Almighty*, (that is) *full of all Might and Power*: This is generally talked of, professed and believed among all the Sects in *Christendom*; but in them its no more then a bare Profession, a Traditional and Historical Faith, they being not true Witnesses of the same. Now herein we differ from all the Families of the Earth, even as we are Witnesses of the presence of the Lord, and the Almightiness of his Power; not only in our solemn Meetings and waitings together, but at all times and in all places; those only know the ground and reason why *Moses* that eminent servant of the Lord said, *If thy Presence go not with us, carry us not hence.* This

This was the delight of the Soul and the joy of the Heart of the Righteous in all Ages and Generations paſt, and is now, even to feel the comfortable preſence of the Lord, and to know the light of his Countenance lifted up upon them; this made, and makes their Hearts more glad, then the encreaſe of Corn, Wine, and Oyl, and is better then them all; and this was the ſtrength and encouragement of the Righteous in all Ages, and made them willing to ſuffer for his Name, this carried them through the Water, and through the Fire; this made them ſing and rejoyce in the Priſon and in the Stocks; and ſuffer the ſpoiling of their Goods joyfully. And Friends, except this living preſence be felt and enjoyed, known and lived in, we are as weak as other People; and if any loſe or depart from it, ſuch will become as Wicked as others alſo.

Therefore it is a very precious thing

for every perticular alwayes to prize the riches of that Grace, and the glory of that Light, which their minds were at first turned to; which Grace and Light hath led a Remnant into the Presence Chamber, into the Banquetting House, where the Banner over them is Love, and is leading others into the same; and would lead all, guide and direct all out of the way of Evil, into the way of Peace. Oh! the freeness of this Love and Grace, and the glory of this Light which hath led a Remnant (that hath loved it and followed it) into the Presence Chamber, into the Banquetting House, & to the top of that Holy Mountain, where the Feast of fat things is enjoyed, and the Wine well refined drank of; and to the right Hand, where the Rivers of Pleasure are; this is free Grace and Love indeed, this love is stronger then Death, and better then Life; Oh! the consideration of this Love is able to break the Heart, and to melt the

Soul

Soul before the Lord; and to diſſolve it into a holy Reſignation and pure Reſolution to walk to the praiſe of it; to the magnifying of it among the Sons and Daughters of Men, that they may be won and perſwaded to accept of its tenders, and follow its leadings, that they may know the pleaſantneſs of its Paths, and witneſs the vertue and opperation of the ſame in their own Souls.

XXXV.

IT is a bleſſed thing, and a high and Heavenly eſtate for every perticular to be witneſſes within themſelves, that *ſelf is made of no reputation.* Now there is not a People upon the Face of the Earth that are in the way to this eſtate, but ſuch whoſe minds are turned to the Light of God within, and are exerciſed thereby; which alone diſcovers and makes ſelf manifeſt in all his Appearances, Thoughts, Ways

and Imaginations; and leads those that walk in it to the true Self-denial, without which there is no Salvation.

For the Destruction, Loss, and Misery of all Mankind came in at this Door, when he gave heed, credit, and reputation to his own selfish desire, thoughts, reasonings and imaginations; and would know of himself, be wise of himself, &c. Then the Serpent (which spoke of himself) prevailed over him, then he entred into the Temptation of the Devil, and lost his dwelling place in Paradice; thus the Enemy of Mans happiness, under a pretence of advancing him and bettering his estate, and making him of some account and reputation, drew him into a state of Loss and Misery; Self-Reputation was the first bait of the Enemy, and will be his last; therefore watch diligently against it, for herein his power

Luke 24. 39. *If thou be Christ, save thy self and us.*

power ſtands, and by this bait he overcame the firſt *Adam*; therefore it is a bleſſed thing to live in the power of the ſecond *Adam*, which makes ſelf of no reputation. For as Sin and the Devil entred and prevailed by reaſon of ſome Self Reputation, ſo ſhall he be caſt forth and overcome by the power of God in all thoſe in whom it makes ſelf of no Reputation; this is a principal Leſſon of Chriſtianity, which all of neceſſity muſt learn in ſome meaſure, before they can be ſo much as a Diſciple of Jeſus; as he himſelf teacheth, *If any man will be my Diſciple, he muſt deny himſelf, and take up his Croſs daily and follow me.* Denying of Self, and taking up the Croſs are inſeperable, and muſt precede Diſcipleſhip; yet this eſtate is ſhort *of being a friend of God, and Co-Heir with Chriſt, Bone of his Bone, and Fleſh of his Fleſh*; and ſhort of ſitting down with him at the right Hand of God in the Kingdom of Heaven; and of knowing the Son to

ſurrender the Kingdom up unto the Father, and God to become all in all; ſhort of knowing it Meat and Drink to do the will of God, and his Fruit ſweet to their taſt, and to ſit under his ſhaddow with great delight, gloryfied with that glory which Chriſt had with the Father before the World began. In this eſtate ſelf is made truly of no Reputation; the firſt Birth is ſlain, the Serpents head is not only bruiſed but broken and ſubdued; the ſecond Birth rules, the Elder ſerves the Younger, who delights naturally to do the will of God; and it is not a croſs to it, neither is the Croſs to be taken up by it; this is the Sheep that knows Chriſts voice, and followeth him with delight, and a Stranger it will not follow.

XXXVI.

IT is a bleſſed thing for a People to know the name of the Lord; they

they that know it can truſt in it, being as a ſtrong Tower unto them, and as a Wall of Defence, within which the Righteous dwell ſafely, and unto which they fly when *danger doth attend.*

Now its very precious for People to meet together and wait in this Name, ſuch find Jeſus in the midſt, the Saviour in the midſt, and know a mounting up as with the wings of an Eagle; they know where the Carcaſe is, where the feeding is, and thither they fly, as 'tis written, *Where the Carcaſe is, thither the Eagles will reſort*; ſuch know their Bread ſure, and their Water failes not; and ſuch meet and wait for the better, and not for the worſe; they wait not in vain, their ſtrength is renewed, they mount upward, and they know the Name of the Lord as precious and as powerful now in this Age as in Ages and Generations paſt; they know it as a ſtrong Tower indeed, as a ſafe hiding place indeed, and as precious Oyntment poured forth

ſorth indeed, and ſo they love it indeed, becauſe of the ſweet ſavour thereof, and becauſe they have been made clean and are preſerved by it as Virgins indeed; and ſo can ſay as truly as it is recorded in the Holy Scriptures, *Thy Name is as precious Oyntment poured forth, therefore do the Virgins love thee.* It was the Virgins in Ages paſt that loved the Name of the Lord: It is the Virgins now that love the Name of the Lord; thoſe that are defiled with *Man*, and are Married or given in Marriage to any other Lovers, cannot love the Name of the Lord, though they may pretend much love thereto, their Hearts are gone a whoreing after other Lovers; and though they profeſs love to the Name of the Lord, and take it often into their Mouthes, and draw nigh to him with their Lips; yet their Hearts are gone aſtray, and they do not depart from Iniquity; ſo though they confeſs and profeſs the Name of God in words, they deny

ny him in workes; ſuch Confeſſors and Profeſſors cauſed and cauſeth the Name of God to be Blaſphemed amongſt the Heathen.

Now this is the Name of the Lord, by which he hath made known himſelf unto us in this our Day and Age,(viz) *Light*, the pure everlaſting *Light* that now ſhineth in our Hearts; this is the Name of the Lord; for God is *Light*, and in him is no *Darkneſs* at all; this is the Name of the Lord to us; as we meet in this Name, and wait in this Name, live together and walk together in this Name, we have Fellowſhip with God, and one with another; and we dwell together as in the munition of Rocks, where no Evil nor Enemy can prevail againſt us.

In this Name the *Light* there is no occaſion of ſtumbling, as we love this Name and walk in it, we are ſo far from falling, that we ſtumble not; 'tis out of this Name the ſtumbling and falling is, the Evil doing is; *He that doth*

doth Evil hates the Light, and doth not bring his deeds to it, his Thoughts and Words to it; ſo walkes, talkes, and workes in the *Darkneſs*, ſo knowes not what he ſaith, whether he goeth, nor what he doth.

All the Profeſſors of Chriſtianity and all Sects upon the Face of the Earth may be tryed, meaſured and judged by this one ſaying, notwithſtanding their talk of loving the Name of the Lord, yet if they *do* (or commit) *Evil, they hate the Light*: This is an Univerſal Infallible Truth, let the profeſſion and talk be what it will, if People are found in the Evil doing, they hate the Light, are Enemies to God, loving their Evil deeds.

Now this Name of the Lord, the *Light* which makes all things manifeſt, and judgeth every Appearance of Evil, is that which the Nations believe not in, and that all the Sect-Maſters in *Chriſtendom* deſpiſe and ſet at nought; and ſo knoweth not the Salvation

vation that is in it; but to them that believe in it, this Name is precious, and they have and do witneſs the Sweetneſs and Salvation that is in it, and this is the Salvation ſuch have waited for, and do partake of, even to be ſaved from Sin, from doing, ſpeaking, and thinking of Evil, even while they dwell in theſe Houſes of Clay, in theſe Earthen Veſſels; ſuch have, do, and may enjoy the Heavenly Treaſures.

'Tis a ſtrong Deluſion indeed, and a groſs Doctrine of Devils, that hath overſpread the World of Mankind in the great Night of Apoſtacy; wherein and whereby People are taught and perſwaded that it is unpoſſible to ceaſe from Sin term of Life; and that, though they continue and remain therein, yet they ſhall enjoy the Salvation of God after they are Dead; this may very fitly be called the Doctrine of Devils, and a ſtrong Deluſion, and a ſtate wherein People are given

up

up to believe a Lye, seeing as the Tree falls so it lies, and there is no Repentance in the Grave, &c.

So this is the happiness of a Remnant in this day above all the Families of the Earth, even as they know and witness the Name of the Lord exalted, lifted up, and set above every Name in them in Heaven and in Earth, and know every thing, and the name of the thing, bowing to it, worshipping before it; here the King of Righteousness is upon his Throne, here the Righteous bears rule, and the Land rejoyceth, and Peace is within their Borders.

And this is my Testimony and experience, that none can enjoy true Peace, but as they witness this Name of the Lord exalted in their Hearts above every thing, and the Name of it above Gold and Silver, House and Land, Wife and Children, and self-Reputation; yea above all Heavenly Names as well as Earthly; and every

Thought

Thought and Imagination brought down and ſubjected to it; and there is no other Name given under Heaven, whereby men can be ſaved from their Enemies within (which are their greateſt Enemies) but as they witneſs this Name of the Lord exalted in them, even his Name who ſaid, *I am the Light of the World*, which *Light* ſheweth unto Mankind his Enemies, and not only ſo, but deſtroyeth them with the Breath of his Mouth, and Brightneſs of his Coming; power is in this Name, the *Light*, which makes all things manifeſt to deſtroy and expel all that is contrary to it, and redeem Mankind from under the power of it: This a Remnant are living Witneſſes of in this our Day and Age, and are ready in love and good will to tell their Neighbours, Countrymen and Acquaintance what the Name of the Lord, through their loving of it, hath done for their Souls, that they may be perſwaded to imbrace the ſame

ſame, and come to experience the like great Salvation.

Now great is the Knowledge that is broken forth in our Hearts and Underſtandings, and glorious is the light of that Day that now ſhineth; what then remaineth, but that all that have received this Knowledge that they do walk anſwerable to it, and that all in whom this *Light* ſhineth, that they abide in it and love it; ſo a vain Thought cannot ariſe, nor an Idle Word be ſpoken, nor an Evil Deed be done, but they are Judged, Condemned and Executed by it.

This *Light* that judgeth every Appearance of Evil, is the day of Judgment wherein Men give an account for every Idle Word they ſpeak.

XXXVII.

IT is a true ſaying, or a certain truth teſtified by the Apoſtle, when he ſaid, *Great is the Myſtery of Godlineſs.*

And

And this is one of the great Myſteries, that God is very nigh unto the Sons and Daughters of Men; yet many of them are very far from him; God isin the World, but the World knowes him not; and God who is Light, ſhineth in Darkneſs, but the Darkneſs doth not comprehend him; he is in Men, and they live, move, and have their being by him; yet they are without him, without God in the World, Strangers to him, and Ignorant of him, though he is not far from every one.

In this ſtands the Happineſs and Bleſſedneſs of a Remnant, that they know God not only nigh them, and in them, but alſo they know themſelves nigh unto him; he dwelling in them, and they in him; theſe are they that enjoy the effect of that bleſſed Prayer of Chriſt Jeſus, *That they may be one, as thou Father, and I am one; I in them, and thou in me*: This is the Bleſſed Unity and Heavenly Fellowſhip,

which the primitive Chriſtians were Witneſſes of, when they ſaid, *Truly our Fellowſhip is with the Father and with the Son.*

This is a ſtate worth the waiting for to feel and enjoy, this is more then words can expreſs, and is indeed the end of all Words and Declarations, and none are to ſit down ſhort of this eſtate, this is the end of the race, and the mark of the high calling of God in Chriſt Jeſus; *Here is the ſeeing Eye to Eye, and the talking with God as a Man talkes with his Friend; Here is the ſeeing as thou art ſeen, and the knowing as thou art known, Here is the walking with God as* Enoch *did; And here is the talking with him as* Abraham, Moſes, *and the Prophets did; Here is the comeing of the Lord to the laſt Supper known, where the Dainties are prepared, and the Wine well refined; And here is the Fruit of the Vine drank new in the Kingdom of God; Here is the Marriage Union, where the Water is turned into Wine; Where the Bride and*

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the Bridegroom rejoyceth together; *Where the Tears are wiped off all Faces*; *Where there is no Crying, nor Pain, Death, nor Sorrow*; *Here Death is ſwallowed up in Victory, Darkneſs into Light, Fear into Love, in which is no Torment*: *Here is the truth of that ſaying witneſſed*; LOVE CASTETH OUT FEAR, this is the love which is greater then *Faith*, greater then *Hope*; and is the end o the *Faith* and *Hope*, and remains when they are gone; this was the firſt, and will be the laſt; bleſſed are all that dwell & abide in it; no Evil can enter their Dwellings.

XXXVIII.

IT is the bleſſing of all bleſſings to know the low-valley were the fatneſs runs, where the green Paſtures are, where the ſafe feeding is, where none can make afraid; the feeding in this low-valley, where the fatneſs of the Lords Houſe runs, where the

greenneſs and ſafety is, where the Ravenous Beaſt cannot come; the feeding here is more then words, it is the end of all Words and Declarations; It is the end of the Lord in ſending his Meſſengers of the Everlaſting Goſpel among us; and it is their Crown and rejoycing to find us feeding in this low valley, where the Idol Shepheards & their Flocks cannot pertake with us; they know not the way that leadeth thereto.

So the very remembrance of the day and time wherein the call of the Lord reached unto us; and called us out of the holes of the Rocks, and of the high Hills and barren Mountains, into the Valley of *Jehoſhaphat*; where the pleading with all Fleſh with Fire and Sword is, and where the Judgment is known, by which *Sion* is redeemed: I ſay, the remembrance of this day and time is very precious to a Remnant, and the Miniſtration thereof was glorious in its time; but this

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is more glorious to dwell in this low-valley, where the green Paſtures of Life and Salvation are fed on; where the growing is unto the ſtature and fulneſs of Chriſt; where no fear is; where the cauſe of it is taken away; where the pleaſant Rivers run; where the tranquillity of mind, peace, and full ſatisfaction is enjoyed; this is the bleſſing of bleſſings, and is the portion of a Remnant in this the day of the Lords Love and exceeding Riches and Kindneſs, made manifeſt in this laſt day; and thoſe that truly enjoy the leaſt meaſure of it, value and eſteem it above all the World; becauſe they well know that all the things therein, are not able nor ſufficient to purchaſe the leaſt dram thereof.

XXXIX.

IT is a very bleſſed thing for every perticular within themſelves, to feel and know the Spirit of God bear

witneſs with their Spirits, that they are true Waiters upon and Worſhippers of him.

Now many glorious things, according to the Teſtimony of the Fathers, Prophets and Apoſtles doth accompany thoſe that wait upon the Lord; and was and is poſſeſſed & enjoyed by them; one could ſay, *They that wait upon the Lord ſhall want no good thing*; this one word or ſentence is ſufficient to try all the pretenders to wait upon the Lord in whole *Chriſtendom*; who profeſs a waiting upon him in his Ordinances, yet are found wanting the good thing, in the Poverty, Blindneſs and Nakedneſs, Leanneſs of Soul, and Barrenneſs of Heart are their daily companions; ſo inſtead of wanting no good thing, they want all good things relating to their inward man. Another could ſay, *They that wait upon the Lord, their ſtrength ſhall be renewed, they ſhould mount upward as upon* Eagles *Wings, walk without wearineſs, run without fainting:*

ing : No bare formal Profeſſor in *Chriſtendom*, is or can be a living Witneſs of theſe things ; and ſuch may infallibly conclude, that they are deceived and miſtaken in the cauſe, when the effect doth not follow ; for this is the Teſtimony of Truth to all the Sects in *Chriſtendom*, and the divers Worſhippers elſewhere in the World ; let them profeſs what they will, yea, (though it be the truth it ſelf) if they enjoy not the good things, if they feel not their ſtrength renewed ; ſo as to run without wearineſs, and walk without fainting, if they grow not from Grace to Grace, from Knowledge to Knowledge, if they increaſe not with the increaſe of God in the inward Man ; they deceive their own Souls, with a vain dead fruitleſs Profeſſion, which profits nothing, but will vaniſh like ſmoke in the day of the Lord.

XL.

IT is a precious thing to be Witneſſes of the preſence of Jeſus in the midſt, as a peaceable Saviour; for thoſe that know him ſo, live, abide and walk in him ſo, are of the number of thoſe which need no Repentance; for indeed it is a high and Heavenly eſtate to come to this degree of Knowledge; none come hither but ſuch who have firſt known him as a Judge and Reprover, as a Refiner with conſuming Fire, and as a Conquerer and Overcomer of all their Enemies in them; the great Dragon bound, the Mouth of the Bottomleſs Pit ſtopped, and a ſtanding upon the Sea of Glaſs mingled with Fire; being Witneſſes of Victory over the Beaſt and his Image, and over the mark and number of his Name; and theſe are they that come to ſing the Song of *Moſes* and the *Lamb*, not only upon the Banks of Salvation, but

but in the midſt of *Jeruſalem*, which comes down from God out of Heaven; and before the Throne of the Lamb, who is the light thereof, and hath redeemed them from the Earth, and ſaved them with a great Salvation.

XLI.

THat which was loſt is now found, the precious Pearl that was hid in the Field, a Remnant in this Age hath digged deep and found it, and many rejoyce in the ſight and knowledge of it; but let all underſtand this, that it is not ſufficient to find the Heavenly Treaſure, the precious Pearl; but to purchaſe it and poſſeſs it, even by ſelling all, parting with all for it, nothing in our Hearts, nothing in our eſteem muſt ſtand in Computation with it, all muſt be laid down for it; 'tis a true ſaying ſpoken by Ieſus, *If any Man love any thing more then me, he is not worthy of me*; he alone muſt reign and

and rule and have the government in our Hearts; we must know him to be the Foundation, Corner and top Stone Elect and Precious.

It is not sufficient to know him as a little Stone cut out of the Mountain without hands, smiting at the feet of all Imagery; but to know him grown and encreased to an exceeding great Mountain, and to fill the Earth, and to become all in all, to know every thing to bow at his Name, every high Thought, every Imagination, every vile Affection, selfish will and desire denied, brought down, and subdued into Obedience to the Name, to the Power of God; this is the blessed estate all (that have not only the Knowledge of the Field where the Pearl is hid, but have also digged deep therein and found it) are to wait for, and experience; and not to sit down short of this, in the sight, knowledge and profession of the precious Pearl; but to Purchase, Inherit, Possess and Enjoy it; that they

they may be able to ſay, My Beloved is mine, and I am his; here is the feeding among the Lillies, where there is neither toiling, nor ſpinning. This eſtate *Solomon* in all his Wiſdom and Glory did not attain unto.

XLII.

THat which makes a People bleſſed above all the Families of the Earth is, that they in their ſolemn Aſſemblys, and at all times are ſenſible of that power that makes ſelf of no Reputation, even ſelf in its Innocency; for ſuch a ſelf Chriſt had, which was humbled and made obedient to the death of the Croſs; and this is the way to a high and Heavenly Exaltation, which as People come to walk in, as the Captain of our Salvation did, as our Elder Brother did, the Serpent that beguiled in Paradice, by drawing Mankind into ſelf-Exaltation, and ſelf-Reputation,

Phill. 2d. 7. 8.

Reputation, can, nor ſhall ever prevail againſt them.

For the worſhip which this power hath led us to, begins not when our ſolemne Aſſemblies begin, neither doth it end when we part, but is in that which is without beginning or end, even in the Spirit and in the Truth, into which the deceiver cannot come.

Now it is a precious eſtate, a high and Heavenly condition, to witneſs ſelf made of no Reputation, & to have unity with that power that hath made it ſo; they that remain and abide in it, no Temptation can prevail againſt them: So the whole duty of thoſe that are come to the knowledge of this power, and to have faith in it, is always to cleave unto it with their whole Hearts, and to fix their Minds upon it, that in the midſt of all Temptations and Tryals they may witneſs Deliverance and Salvation by it, and ſuch ſhall never miſs of the ſame; for its

ſaid

ſaid when Chriſt our elder Brother was tempted, after the Temptation was over, Angels miniſtred unto him; the ſame is witneſſed now by a Remnant, (in meaſure) praiſes to the Lord, and ſuch experience the bleſſedneſs that attends enduring Temptation, and do magnifie the power (over the power of the evil one) and walk to the praiſe and glory of it; and herein they differ from all the Heaps and Sects in *Chriſtendom*; a talk and Profeſſion only differs not, but a living in the ſenſe and obedience of that power, which makes ſelf of no Reputation.

Self became of ſome repute, when Temptation at firſt entred Mankind; the giving credit to the Devils ſaying, *you ſhall be as Gods, &c.* begot a ſelfiſh hope, of a ſelfiſh gain; ſo being deceived, a vain deſire of ſelf-Reputation ſprang and increaſed, Diſobedience to the command and power of God, and a ſelfiſh hope and confidence were

were imediate companions in the beginning, which all the Children of the Light that are come to a dwelling place in Paradice, are to watch againſt, leſt as the Serpent beguiled *Eve*, he beguil them.

XLIII.

THe Night is far ſpent, Darkneſs is paſt, and the true Light now ſhineth, the day of God is dawned, the day Star is riſen in the Hearts of Thouſands; this ſtate and knowledge is very glorious in its time, and is more then all the bare Profeſſors in *Chriſtendom* know or underſtand; but that which we are to wait for, and preſs after, is a further thing, (or a knowledge of the ſame thing in a greater degree of glory) even *to know the Son of Righteouſneſs ariſe, with healing under his Wings:* This is more precious, and a greater degree of knowledge, even to witneſs and experience the healing

healing vertue of the Son of Righteouſneſs, this opperation and miniſtration ſucceeds that of Diſcovering, Reproving, Convincing, Smiting, Correcting, and Wounding; this binds up and heals, this comforts and conſolates the Soul, refreſheth and glads the Heart, and miniſtreth the joy o. Gods Salvation; now to live in the ſence and feeling of this healing vertue, this healing power, this saving and preſerving power, not only in our ſolemne Aſſemblies, but at all times and in all places. is very precious; this cureth all diſeaſes and infirmities, and taketh away, diſperſeth and removeth the cauſe of hurts and Wounds; the cauſe o. Smiting, Convincing and Reproving; and preſerveth from falling into the ſame again; ſo as we live and abide in it, we can never err, nor ever need *Reproof*, *Smiting*, or *Wounding*: its the World that lies in that ſtate where the Spirit of God convinceth for Evil, Reproveth, Smiteth,

Smiteth and Woundeth for Transgreſſion, but to us Salvation is now nearer then when we firſt believed, and the great day of Salvation is come; the maker up of the Breach, and the healer of Nations is come; bleſſed are all that do experience the healing vertue thereof, and the bleſſed effect of his appearing with Heavenly healing under his Wings; ſo that they can ſay, their Soul-ſickneſs is cured, and their Wounds not only bound up, but healed, cleanſed and made ſound, both in Soul, Body and Spirit; ſuch are fitted and prepared to have their converſation with God in Heaven, and ſit there in the enjoyment of the light of his Countenance; which is better then the increaſe of all other things.

And it is the taſt of the Rivers of Pleaſure that are at his right Hand, and of the Wine in his Kingdom that ingageth thoſe that drink thereof to wait to pertake more and more of the ſame;

ſame; *It is becauſe of the ſavour of his good Oyntment, that the Virgins love him*; if there was no good ſavour, if there was not ſomething felt and witneſſed of greater wouth and value then the Treaſures and Pleaſures this World can afford; the Souls of the Righteous would not long after it, and become ſick of love, nor be encouraged to wait to enjoy the increaſe and aboundings of it.

In this ſtands our happineſs, daily to experience and pertake of the vertue of this healing, ſaving, and preſerving Power, and to feel our Hearts and minds joyn'd to it, united to it, become one with it; herein is our Everlaſting Bleſſedneſs; & this truly differs us from all the Sects and bare Profeſſors in *Chriſtendom*, even as we walk and abide in this bleſſed Light, and Son of Righteouſneſs, that is riſen and now ſhineth, and in the witneſſing the healing vertue of the ſame.

XLIV.

IT is a precious estate to be of a tender Spirit, of a soft Heart, prepared to wait upon the Lord; such are in a capacity to know when good comes; they are not like the parched Heath, nor barren Desart, but like the tender Herb, and the new mown Grass; they are sensible of the dews from Heaven, and of the gentle Rain that falls, and the fruitful Showers that descend upon them; they can feel the droppings down of divine Love, and sprout forth and sing for joy in the sence of the same. But those whose Hearts are stony, and whose Spirits are hard, they cannot taste and see how good the Lord is, such are not prepared to wait upon the Lord, nor to draw nigh unto him, and pertake of his divine refreshments, neither have they the Sacrifice wherein his Soul delights, which is a broken Heart and contrite Spirit. Oh! it is

a bleſſed thing for a people to meet together and wait in the ſence and feeling of the tendring power of the Lord, even that power that ſought us out, and gathered us in the beginning, to have our Minds and Hearts exerciſed in this tendering power, which is now with us, and attends upon us for our good and preſervation, this is that which makes us and our ſolemne Aſſemblies differ from all the People and Meetings upon the Face of the Earth, from all the bare Profeſſors of Chriſtianity in *Chriſtendom*; they that ſo meet and ſo wait, they ſit as at the table of the Lord, feeding upon that which is meat indeed, and drinking of the Wine that he hath prepared, feed upon Life it ſelf, and the ſubſtance it ſelf; this is better then to ſit at the table of Princes, all the Banquets and Dainties of the Earth are not to be compared to it; as every Mind and Heart keeps in the ſence of the tendering power of the Lord, they are living

Witneſſes of the preciouſneſs of it; here none can forget the loving kindneſs of the Lord, nor let his benefits ſlip out of their minds; but are in a capacity to praiſe and magnifie him, for all his Mercys and heavenly Bleſſings, and wonderful Kindneſſes and Deliverances that he hath wrought for them, even as great as for any people in any Age of the World. They can ſay he hath not only brought them out of *Egypt*, through the Red Sea and Wilderneſs, but alſo into the good Land, and have divided their Inheritance unto them; and they can ſay, their lot is faln into a good place, and they like it wondrous well, feeling the flowing of the Milk and Hony, they eat and drink, and praiſe the Lord in the ſence of all his Mercies, Bleſſings and Salvation, that they are accompanied and ſurrounded with.

So this is the myſtery of our Fellowſhip, and the bond of our Unity; as our Minds and Hearts are exerciſed

in

in the tendering Power of the Lord at all times, but eſpecially in our ſolemne Meetings and waitings together upon the Lord, as every one keeps cloſe unto this, and are united unto it, *one with it.* Oh! this is a precious eſtate, herein ſtands our bleſſed Unity and Fellowſhip, herein we are ſtrong even as Mount *Sion*, as a three-fold cord that cannot eaſily be broken: As we keep and abide in this, the gates of Hell cannot prevail againſt us, no Evil can hurt us; in this ſtands our joy and preſervation in our Meetings, and in our Partings, in all Times and in all Places, as we feel our Hearts and Minds in unity with the Spirit of the Lord, then not Convinced, Reproved and Condemned by it, but Juſtified and Commended; this is ſweet and precious indeed, as all that are in it know full well.

XLV.

IT is he that ſtays at home, that divides the ſpoil of his Enemies; It is he that ſtays at home that obtains the Bleſſing; the Wanderer and Hunter doth not; he toils and wearieth himſelf, and ſelleth his Birth-right.

Now it is the retired mind, the ſtayed mind, the mind whoſe loins are girded with the girdle of Truth, ſtayed upon the Lord that receives the bleſſing, and knowes a being kept in perfect peace, according as it was witneſſed of Old, recorded in the Holy Scriptures, *Thou wilt keep him in perfect Peace whoſe mind is ſtay'd upon thee*; this to enjoy is the mark of the high calling of God in Chriſt Jeſus, which we have been and are called unto, even to enjoy perfect peace, *to be entire, wanting nothing*; this to enjoy, is the end, ſumme and ſubſtance of the Chriſtian Religion.

And

And its thoſe that are witneſſes of a retiredneſs and a ſtayedneſs of their Minds upon the Lord, that inherit ſubſtance; its thoſe that have known the Candle of the Lord lighted in them, and have ſwept their own Houſe, and found the piece of Silver, and that rejoyce therefore.

And this Heavenly Light that now ſhineth, (to which our Minds were at firſt directed) diſcovereth the Vanity and Emptineſs of all things below the Son; and by the ſame our minds have been redeemed from under them, and are become living Witneſſes, that all the Treaſures, Pleaſures, Opinions, and Religions that are in the World, nor the bare Profeſſion of Truth it ſelf, was able or ſufficient to ſtay or ſatisfy our Souls; we have found them all prove a very vanity and vexation of Spirit.

For the Soul of Man is in it ſelf more excellent, more noble, and of greater val.e then all theſe things;

and is ſuperior to them all, the leſſer cannot ſatisfy or fill the greater, nor that which is Inferior, Ignoble, and leſs Excellent, ſtay or ſatisfy that which is Superior, or more Worthy, Noble and Excellent in Nature, Capacity and Being: As the Soul of Mankind is above all created beings, *Therefore all things under the Sun, inſtead of Food and ſatisfaction unto it, proves Vanity, Emptineſs, and Vexation of Spirit.*

So bleſſed is the remembrance of that day and time, wherein our minds were turned to the true everlaſting Light that now ſhineth; which hath diſcovered the Vanity and Nothingneſs of all things below the Sun; and hath redeemed the Children thereof from under them all, up unto him who is in them, through them and above them all, God bleſſed for ever.

And brings into the one true Everlaſting Univerſal Worſhip, which ſtands in the Spirit and in the Truth; here

here God who is Light, and dwells in the Light, is Bowed unto, Worſhipped and Obeyed: which Worſhip doth not begin when we meet together in one place, neither doth it end when we part, (as the Worſhips among the divers Sects in *Chriſtendom* doth.)

XLVI.

IT is a bleſſed thing, and thoſe are the People who have attained to a Heavenly eſtate, who can experimentally witneſs and ſeal to the Truth of that ancient Teſtimony of ſome left upon record in the Holy Scriptures, which ſpeaketh thus, *Darkneſs is paſt, and the true Light now ſhineth.*

I ſay, it is a bleſſed thing to witneſs the truth of this, (or to be able to ſay) *Darkneſs is paſt:* Thoſe that have known what it is to dwell in Darkneſs, and to work, walk and travail in the Land thereof, and have been ſurrounded

rounded therewith, and encompaſſed with the thick Miſts and Foggs in the dark Region of the ſhaddow of Death; ſuch can remember that their ſteps were made in ſolitary Places, and their Habitation was as in the place of *Dragons, Owls and Batts were their Companions*; and therein were ſtumbling & groaping like blind Men for the Wall: that have been in this eſtate, & are come to know Redemption & Deliverance from it; & can ſay in truth, that *Darkneſs is paſt, and the true Light now ſhineth* in; & unto them, can ſay, it is a bleſſed eſtate indeed, and that it is more to witneſs and experience the truth of theſe three words, *Darkneſs is paſt*, then only to hear and read thouſands of good words.

There is much in the words, thoſe that know *Darkneſs is paſt and gone*, are come to the everlaſting day of God, to the riſing of the glorious Son of Righteouſneſs, which hath cauſed the very ſhadows of death to flee away,

and

and they know the very Womb in which is, and hath been bred and generated all the Evil and Wickedneſs that comes forth in the World of Mankind, made Barren, Removed and Vaniſhed away; and they are come to the ſpringing of that day, and to the ariſing of that Sun, that diſperſeth all the Miſts and Foggs, Clouds and Errors that did encompaſs them about, & made them to walk in the ſhaddow of Death; and their Hearts are made to rejoyce in the feeling and enjoyment thereof, their eyes become ſatisfied, with ſeeing the glory of the true Light that now ſhineth, and they find their Hearts ingaged to walk in the ſame; not only to profeſs and talk of it, *but to walk in it*; and become not only Children of it, but Young Men, Fathers and Elders in it; now *walking in the Light*, implies no leſs then being led and guided by it, then bringing every Thought, Word and Deed to it, *to be tryed*, not only in our ſolemne Meetings

and

and Aſſemblies, but at all Times and in all Places; in all our Affairs, Dealings and Converſe among Men, even in our common Occaſions; and as all are found herein, they are in the true worſhip of God, whether together or aſſunder.

XLVII.

THey are true and *faithful ſayings teſtified of Old, that there remains a reſt, and the believer entereth into it; and he that is entered into this reſt, hath ceaſed from his own works as God did from his*; this is the ſubſtance and antitype of the *Jews* Sabbath and this reſt is inward and ſpiritual, even a ſtay and reſt for the Soul, for the Mind, wherein that bleſſed eſtate ſpoken of in old time is witneſſed, viz. *Thou wilt keep him in perfect Peace, whoſe mind is ſtay'd upon thee*; this is a bleſſed eſtate indeed, *to be kept in perfect peace*; thoſe that know an entrance into this reſt, into

into thit peace and abide in it, know a ceaſing from their own Works, from following their own Thoughts, and doing their own Will, ſuch keep holy day to the Lord.

And do know that the day of the Lord long ſpoken and prophecied of, is come, & that the glorious Light thereof now ſhineth.

And this day is the day of the great Sabbath, in which Chriſt ſtands up as a teacher of his People, and they hear and underſtand his voice, and follow him, and ſhut their ear againſt the many voices that are in the World; this is the Teacher we have been directed to from the beginning, we have not been called to a noiſe or ſound of Words, nor to a bare Profeſſion; but to inherit ſubſtance, to enjoy reſt, even that reſt which hath been prepared of old for the People of God, *and which doth remain*, and is very glorious, as thoſe that have entered into it can witneſs: And this is my experience

and

and Teſtimony, that none can enter into this reſt, but as they know a ceaſing from their own Workes, their own Willing, Running and Thinking, and every Thought brought into the Obedience of Chriſt, no further then this is affected, can any entrance be witneſſed by any into this reſt that is *prepared*, and that doth *remain*, let Peoples Talk and Profeſſion be what it will, this is the word of Truth to all.

XLVIII.

THis is a great Truth, that where a Bridle to the Tongue is not known, and a Chain to the *Will*, *Affections*, *Luſts* and *Paſſions* witneſſed, the Religion of ſuch is *vain*; though ſuch may talk of reſt and peace, yet they enjoy none.

John the Divine *ſaw an Angell come down from Heaven, having the Key of the Bottomleſs Pitt, and a great Chain in his Hand, who laid hold upon the Dragon, that old*

old Serpent, which is the Devil & Satan, & bound him, &c. This every particuler is to see and know effected in the Revelation of God, before they can witness an enrrance into, and a sitting down in that rest which is glorious, and which the light of this glorious Day leads the Children thereof into; So it is precious to wait upon the Lord, who dwells in the Light, and leadeth the Children thereof into the enjoyment of rest.

XLXIX.

CErtainly it was the joy and delight of the Righteous in all Ages past, to draw nigh unto the Lord with their Hearts, to be inward with him in their Minds; and it is the joy and delight of the Righteous in this Age, who by drawing nigh unto the Lord experience the Truth of that saying and Testimony, *Those that draw nigh unto the Lord, the Lord will draw nigh*

nigh unto them, and are witneſſes of his Heavenly preſence, and pertake of the joy of his Salvation, having their converſation in Heaven, where God dwelleth; and walk with God as *Enoch* did, and talk with him as *Abraham*, *Moſes*, and the Prophets did; this witneſſed by a Remnant in this Age as in Ages paſt; for the day of Life and Salvation is come, and the bleſſed way that leadeth thereto is known, and evidently made manifeſt to Thouſands in this our Native Country, (and Iſland of the *Gentiles*) on whom the glory of the Lord is riſen.

Now it is a bleſſed thing to know the way of Life and Salvation, but it is more Bleſſed, and a greater degree of Happineſs, for every perticular to whom it hath appeared, to know themſeves fitted and prepared, by walking in the Light thereof to poſſeſs and inherit the ſame; knowing of it, and profeſſing of it, is not ſufficient;

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It is a being led by it into the poſſeſſion of Life and Salvation is the one thing needful, this differs us from all the Sects and Opinions, Churches or Congregations of People upon the Face of the Earth; and this is that which is worthy to be waited for, and is the bleſſed end of all holy Writing, Reading, Preaching and Believing, even to poſſeſs the thing Read, Writ and Preached off; ſuch are taught of the Lord, and eſtabliſhed in Righteouſneſs, not only know it, and profeſs it, but eſtabliſhed in it; this is the mark of the high calling, which all that are but in the way that leadeth thereto are to preſs after, that they may come to the enjoyment thereof.

Now it is the taſting and ſeeing how good the Lord is, that raiſeth and quickeneth deſires to enjoy him, and more and more ingageth to draw nigh unto him, and to wait upon him; It is the taſting of the ſtreams of the Ri-

ver of Life, and Pleaſure that is at the right Hand of God, that alone renew-eth ſtrength; and ſuch only are wit-neſſes of the truth of that ſaying, *They that wait upon the Lord ſhall renew their Strength, and mount upward as upon the Wings of an Eagle, Run without Weari-neſs, & Walk without Faint i g*, even in the way of Gods Commandment, with delight; being become more natural and pleaſant ſo to do, then ever it was to do the contrary.

So this is the bleſſed ſtate and privi-ledge of many Friends, to draw ſo nigh unto the Lord, as that they not only taſte and ſee the goodneſs of the Lord, but are alſo filled and ſatisfied with the renewings of Strength, divine Refreſhments, and Heavenly Conſola-tion in their Souls, whereby they are made more and more in love with him, and ingaged continually to wait upon him. And in this ſtands the happineſs and preſervation of all Friends, even as the eye of their minds

is

is kept alwayes looking unto the Lord, and waiting upon him, even as the Eye of a Maid upon the Hand of her Miſtreſs, and much more; and where this Taſting, Seeing, Drawing and Waiting is, Wanting, Weakneſs, Wearineſs and Fainting abounds, and the Enemy of their Soul prevails, let the Talk and Profeſſion of Religion be what it will.

L.

IT is a bleſſing, yea, the bleſſing of all bleſſings, for every perticular to know and feel within themſelves, that the Spirit of God bears witneſs with their Spirits, that they are the Sons and Daughters of God, that they are begotten by him to a lively Hope; whereby they purifie themſelves even as he is pure, and that they are *Chriſtians* indeed, *Iſraelites* indeed, in whom is no guile. This I ſay is the bleſſing ofall bleſſings, for every one to have

the Spirit of God witneſs of thoſe things unto them; and this is precious to wait for and to enjoy; for he that hath called us is Holy, is Harmleſs, is without Guile; ſo as we follow and obey him, we ſhall be like him, as the primitive Chriſtians were, who ſaid, *We know that when he doth appear, we ſhall be like him.* This Teſtimony of the Spirit of God is more then a Thouſand Witneſſes: It was the only comforter of the Righteous in all Ages paſt, and is now in this Age.

So it is good to mind the Spirit and its Teſtimony, ſo as to become Spiritually minded; then Life and Peace is known, and Death and Trouble vaniſheth away, and the truth of that ſaying is truly witneſſed, *To be Spiritually minded is Life and Peace, but to be carnally minded is Death.*

Now of a truth the Spirit of Grace and Truth is come, and many are living witneſſes of its Appearance and Power, not only to reprove and convince,

vince, but to comfort and conſolate thoſe that have and do wait for its appearance, and are in love therewith, & have their Ear open to its teaching, and their Minds and Hearts exerciſed in it; and in this ſtands the everlaſting Joy, Peace, Comfort and Conſolation of the Righteous, even as they continually learn of the ſpirit of Grace, and are witneſſes of the leading of it, and guidance of it out of all Evil into all Good; not only in their ſolemne Aſſemblies, but at all times and in all places, when about their common Occaſions, to feel and know the preſerving Power thereof, enabling them to do what they ought to do, & to leave that undone they ought not to do. As they keep in the ſence and exerciſe of this ſpirit of Grace, they excell all the Sects and bare Profeſſors in *Chriſtendom*; this alone makes them differ from them all, even as they grow in Spirit, from one degree of Grace unto another, from Knowledge to Know-

ledge, from Faith to Faith, from Strength to Strength, from Children to Young Men, from Young Men to Elders and Fathers, even to the ſtature and fulneſs of Chriſt, *having his mind doing alwayes that which pleaſeth God*; ſuch are Sons of God without rebuke, and are able to ſay as ſome of old did, viz. *We can do nothing againſt the Truth*, this is a high and Heavenly eſtate indeed, which all are to wait for and preſs after, which is poſſible to be attained unto even in this Age, as in Ages paſt, and ſuch can ſay, *Greater is he that is in us, then he that is in the World*, and are daily witneſſes of his Strength, in preſerving them out of the Evil of the World, though they live and labour in it, and daily converſe with the Children thereof.

So this is that which keeps us a living People, and a vertuous People, even as we abide in him, increaſe and grow in him, who at firſt appeared unto us, and unto whom our minds were

at

at first directed; herein we shall be Preachers of Righteousness, Lights of the World, and as the Salt of the Earth indeed.

LI.

IT is a precious thing to *wait, walk & dwell in the Light*, even in that which makes all things manifest, and those that wait and walk in it, are led by it to the rising of the Sun, even the Everlasting Son of Righteousness, whose Glory, Light and Vertue doth as really disperse and drive away the vain Thoughts, dark Imaginations, Foggs, Clouds and Mists of Ignorane and Darkness within; as the outward Sun doth expel and extinguish and cause the Foggs, Mists and Darkness to vanish away outwardly, *and this many are witnesses of.*

Now the very remembrance of the first discovery of Truth under this name *Light* in this our Age is very pre-

cious; the Truth is but one, but it hath many names, and this name *Light* to a Remnant is very excellent, many Righteous Men and Prophets in former Ages foretold of the glory of this Day, or *Light* that now ſhineth, and propheſied of its breaking forth unto a People that ſate in Darkneſs, and that were covered with the ſhaddow of the Night, and dwelt in the Region of Death; we ſee the fulfilling of theſe things; for we ſate in Darkneſs, and wandered in deſolate Places, and were encompaſſed with the Region and Shadow of Death. Oh! how ſweet was the Light when it firſt ſprang unto us, and cauſed us to ſee over the tops of the high Mountains of Darkneſs, & diſcovered unto us the ſecret Chambers of Imagery, and the hidden things of Darkneſs, and guided our feet out of the Mire and Clay, and ſet them at liberty to walk in that path which leadeth out of the way of Death and Darkneſs!

And

And this is that manifeſtation of Light, by which all theſe things are effected, to which our minds were at firſt turned; which Light judgeth every appearance of Evil, and leadeth all that walk in it out of the ſame; and this is the Path-way, that not only leadeth into Innocency, but preſerveth in it; for there is a poſſibillity in this age as of old, that People may loſe a good eſtate, be tempted out of Innocency and a Virgins ſtate, after they have attained unto it; this made *Paul* exhort thoſe he wrote to, to beware leſt the Serpent beguiled them as he did *Eve*, (how was that?) why draw or allure them out of Innocency, out of Harmleſneſs & a Sinleſs eſtate, into Sin, or breach of Gods Commandments to the loſs of Paradice; this he hath done and may do again: People may loſe a good eſtate, yea, their place in Paradice if not watchful; therefore good is it to wait and watch in the Light, which not only leadeth

into

into the Garden of God again, and bringeth to the Tree of Life, and gives right to eat thereof, but also preserveth in the same; discovers and gives dominion over the tempter, and keepeth from falling into the Temptation.

Now it is no wonder unto us why the old Enemy of Mankind, rageth against the Truth under this name *Light*; and that he gives it so many approbrious and despicable Names, that People might not regard it, nor believe in it *as it is*, knowing that it undermines his Kingdom of Darkness, and discovers him and all his workes, and destroys them also; so that we are witnesses of the power and vertue of Faith in the Light, how that it is able to break all the Chains of Darkness, and deliver out of the Fetters of Death and Hell; and we also know that there is dot any other way or means under Heaven appointed of God, that is able to effect this work;

all

all other Ways, Means and Inventions of Men are not able to break one link of the Chains of Darkneſs, beſides Faith in Chriſt the Light, which reproveth the World of Sin. Though this Light ſhines in the World in Wicked men, in Darkneſs, yet they having not Faith in it, believing not in it, as that in which God dwells, they never know the ſaving power and vertue thereof; yet its Reproving and Condemning Power ſuch ſhall not eſcape.

LII.

IT is a bleſſed thing for a People to know the Name of the Lord, even as ſome in Ages paſt knew it, and have left their Knowledge and Experience upon Record; who could ſay and witneſs that the Name of the Lord was as a *Buckler*, as a *Shield*, as a *Tower of Defence*, yea, as a *Strong Tower*, into which the Righteous fled and were

were ſafe. Now its very precious for a People ſo to know the Name of the Lord, and to meet together in it; ſuch are in a capacity to enjoy, poſſeſs and inherit, all the *Bleſſings* that ever were promiſed, and to avoid and eſcape all the *Curſings* that were ever threatned.

And the glorious Light of the Goſpel that now ſhineth in the Hearts of a Remnant, is the *Name of the Lord*, whereby he hath made himſelf manifeſt to us in this our Day and Age; now as we wait together, and walk together in this Name, we are Witneſſes and Experiencers of the fulfilling of that promiſe: *Where two or three are met together in my Name, there will I be in the midſt*: ſuch know their Teacher, their Saviour in the midſt, and their Eye is towards him, and their Ear open to his voice, who is a Teacher, one of a Thouſand, who teacheth to profit indeed; many that hath learned of him can ſay, they ſoon became wiſer

then

then all their former Teachers, thus to hear and learn of him is the bleſſed end of all Preaching, Hearing and Believing; and of all the Ordinances, Miniſtrations, Diſpenſations and Appointments of God, ever ſince the fall of Man; even to *hear and obey the Voice of the Son of God*, who is Light, & dwells in the Light, wherein the Righteous in all Ages had Fellowſhip with God, & one with another.

To know this *Name* is more then a Talk, and a bare Profeſſion, to know it as a ſafe hiding Place, a ſure Rock, and Tower of Defence, when the Enemy aſſaults, when Floods of Temptations attend, when Arrows fly by Night, and ceaſe not in the Day; when Storms deſcend, and Winds blow: this was and is the bleſſed end of the Knowledge of the Name of the Lord in all Ages, to ſave and preſerve them that *have* it, from all dangers that attends them in all Times and in all Places, from the Enemy of their Souls,

Souls, that his fiery Darts may not hurt them, nor his Floods drown them, nor the Storms and Winds overthrow them, nor the Enemies of their own House prevail against them.

This was the reason why those that knew it compared it to a Strong Tower, &c. They often meditated in it, and thought upon the Name of the Lord, and thereby found strength *to abstain from every appearance of Evil*, and to resist the Devil in all his attempts, this is a happy estate indeed, which those only that know the Name of the Lord, and can trust in it, do enjoy.

And by this may all the bare Professors of all the various Names in whole *Christendom* (so called) be proved and tryed; who talk much and profess much of the Name of the Lord, but do not *depart from Iniquity*, *do not cease from Evil*, do not know his Name as a Strong Tower, to save and preserve them from the strength and

power

power of the Enemy of their Souls; ſo notwithſtanding their great Profeſſion of the Name of the Lord, they do *not depart from Iniquity*, and though they take his Name into their mouthes, they *hate to be reformed by him*, which is a great Abomination to the Lord, and ſtinkes in his Noſtrils. For this I teſtifie in the Name of the Lord, that all People upon the Face of the Earth, let their Name and ſort of Religion be what it will, who profeſs the Name of the Lord, and are found in EVIL DOING, their Profeſſion is Vain,& their Religion a Lye; in Sin they Live, and in Sin they will Dye; except they come to know that Repentance which is never to be repented off; till which they can never come to know the Name of the Lord as a Strong Tower, Buckler, or Shield; but are led Captive and enſnared by the Enemy of their Souls, even at his Pleaſure.

LIII.

LIII.

IN this ſtands our Bleſſedneſs and Everlaſting Happineſs, as our Eye is kept alwayes looking to Jeſus the Author and Finiſher of our Faith, and not only to know him the Author, the Beginner of Faith, but the Finiſher, the Ender alſo; to know the end of Faith, which is the Salvation of our Souls, ſuch know Salvation nearer then when they firſt believed. So its a bleſſed thing to have and know that Faith which Jeſus is the Author off, the leaſt meaſure of which is very precious and very powerful, though it be but as a grain of Muſtard-ſeed, it removes Mountains, and doth wonderful things; many are living Witneſſes in this Age as in Ages paſt of the power of Faith, even in the beginning of its work; but it is a higher eſtate to know the end of it, the finiſhing of it, to know the work thereof done, to know

know the Heart purified by it, and the victory over the World obtained, the wicked one ſubdued and overcome, brought down and deſtroyed; this is a bleſſed eſtate indeed, and that which all are to wait for, preſs after and witneſs; and the only way to attain it, is alwayes to look to Jeſus, to keep the eye of the mind toward him, and the ear open to him, who alone teacheth to profit, even in ſilence, when no word is ſpoken outwardly; and this is the bleſſed end of the Miniſtry and Miniſters of Truth the Lord hath ſent amongſt us, and of all Preaching, Writing and Printing, even that all and every ones eye might be turned to Jeſus, alwayes looking to him who hath begun the good work, and who alone is able to finiſh it.

LIV.

IT is a bleſſed eſtate, to be as a Stranger and Pilgrim on the Earth, and to be able to ſay in truth, as ſome of old did, *We have here no continuing City, but we ſeek one to come*; I ſay this is a bleſſed eſtate, but its more bleſſed to find the City ſought for, to know the Heavenly City to be come, to know the Heavenly Jeruſalem come down from above, from God out of Heaven, and to be a Citizen of it; ſuch dwell in a quiet Habitation, *and know* Jeruſalem *become the praiſe of the whole Earth.* Such are redeemed from the Earth, who dwell in this Heavenly City, where no unclean thing can enter; they dwell not upon the Earth, neither do they inhabit the dark corners thereof, where the Wo and Miſery is, as it is written, *Woe to them that dwell upon the Earth; Woe to the Inhabitants of the Earth, for the Divil is come*

come down amongſt you, &c. Oh! let none that talk of, and profeſs themſelves Citizens of the Heavenly *Jeruſalem* be found Inhabiters of the Earth! but let all travel *Sion* ward, until they come to dwell therein, and become free Citizens thereof (who are not already ſo) who are not fellow Citizens with the Saints in Light, who dwell not within the gates thereof. Oh! preſs forwards to the ſame, that a ſitting down in the Kingdom you may witneſs; this is the end of our Pilgrimage, the end of ſeeking a City that will continue, whoſe builder and maker is God, who is worſhipped in this City, in the Spirit, in the Truth; and hath Everlaſting praiſe from all the Inhabitants thereof.

The outward Jew, the outward Jeruſalem, the outward Temple, the outward Furniture thereof, and the Worſhips and Worſhippers therein, were ſhaddows, figures and tipes of theſe things; *Jeruſalem* was the place

of Worſhip, and all People of the Land were to repair thither to Worſhip, to make their Offerings, and offer their Sacrifices, and where ever the People were when they Prayed or Worſhipped, they were to turn their faces towards the City of *Jeruſalem*; now to be witneſſes of the comeing down of the Heavenly City *Jeruſalem*, and a being fellow Citizens of the Saints in Light, is the antitype and ſubſtance of thoſe things, and of all the bleſſed promiſes relating thereunto, and is that which all are to wait for, who have not attained thereto, but are in the way thereof.

LV.

IT's a true ſaying recorded in the holy Scriptures, that the *Word is nigh, in the Mouth, and in the Heart; none need to aſcend or deſend to fetch it down, or brind it up*; this was the word of Faith, preached and believed by the Primitive

tive Chriſtians, and is now again preached and believed in by a Remnant in this Age; and bleſſed are all thoſe that know, experience and abide in the ſame, that alwayes hear and obey the voice and teachings thereof, that are alwayes learning of it, not only when they meet together in one place, but at all times, and in all places, in all their common occaſions to lend their ear unto it, and receive its inſtruction; ſuch aſſuredly will be made wiſe unto Salvation; ſuch will not be alwayes learning, and never learned; neither will they remain laden with Sin, nor be led about by divers Luſts; but will witneſs the powerful Salvation of God through Faith in the Word, *which is quick, ſharp and powerful*, quick to teach and inſtruct in all thats good, and to reprove and condemn all thats Evil; and ſharp and powerful to cut down and deſtroy that which did formerly lade with Sin, & lead about into the things that are Evil.

The hearing and obeying this word of life, this inward ſpeaking word of God, thats nigh in the Mouth and in the Heart, is the only and alone ground of all true Learning and Knowledge; and all that deſpiſe the voice of it, and ſhut their ears againſt the teachings of it, and have not faith in it; though they may be furniſhed with all the Academical learning in the World, and be diligent hearkners to the voice of Men and Bookes; yet will they remain ſtrangers to, and ignorant of the pure ſanctifying, ſatisfying Wiſdom, and peaceable Salvation of God, and under the burthen and power of Sin, under the command of their Luſts, Wills and Paſſions.

The want of Faith in the word and power of God within, and the neglect of hearing the ſtill and ſmall voice thereof; is the ground and cauſe of all Ignorance, Errors, Darkneſs and Confuſion among Men, of all Sects and Sorts of Religion upon the face of the

the whole Earth; he that can receive it let him.

LVI.

ITs a precious thing to have faith, and to be alwayes looking unto Jesus the Author and Finisher of it; and to be growing and encreasing in it, from one degree unto another; and they are the blessed People which wait, walk and live together in this Faith which Iesus is the Author of, and is the same which was once delivered to the Saints, being the gift of God and not of Man; the least measure of which is very powerful, though but as a grain of Mustard seed, its able to remove Mountains; and all that know the growing and increase of it, and persevere therein, come to know *Jesus* not only the *Author*, but the *Finisher of Faith*; not only the *Beginner*, but the *Ender* of it; for Faith hath an end, even the Salvation of the

Soul; and all that attain to that end, can rejoyce in the Salvation of God, which is come nearer unto them then when they first believed.

Let all the Sects in *Christendom*, who talk of having Faith in God, &c. Try and examine what their faith hath done for them; if it hath not removed Mountaines of Darkness and Ignorance; if it hath not purified their Hearts; if it hath not given them victory over the World, and saved them out of the Evil thereof, and enabled them to please God, and to live unto him, and to find acceptance with him; if they know not these things wrought in them and for them, they may infalliably conclude their Faith is dead, and is none of that Faith which is the gift of God, & was once delivered to, & received by the Primitive Saints, which Iesus was the Author of; but is a Faith of their own making, and is like the Faith of Devils, who *believe and tremble*, which is the only fruit and

effect

effect of the Faith of Devils and Wicked Men; this is the word of Truth to all whom it may concern.

LVII.

IT is a bleſſed thing to know and witneſs a meeting together, and a waiting together in the Name of *Jeſus*; which Name is a myſtery to all the private Opinioniſts or Sects in *Chriſtendom*. But ſuch as meet in this Name, and know Jeſus in the midſt, the peaceable Saviour in the midſt; ſuch know the Heavenly adorning of a meek and quiet Spirit, the Prince of Peace and his peaceable Government in the midſt; the Lamb upon the Throne, the Righteous bear rule, the Land rejoycing, and Heavenly Peace in their borders.

'Tis the true waiters and meeters in this Name, that enjoyes all the bleſſings promiſed, 'tis they that know their Strength renewed, their Faith

Faith and Confidence in God renewed; their Wisdom and Knowledge encreased with the encrease of God; they know the Light shine more and more unto a perfect Day, as was witnessed of Old, *the Just Mans Path is as a shining Light, that shineth more and more unto a perfect Day.*

Now many in this our Day and Age, are not only come to the perfect day, but are also Children of the Light and of the Day; and in this day *Jerusalem* is searched as with Candles, even *Jerusalem* the chosen beloved City, and every Inhabitant of it; and the blessed end of searching is to cleanse and purifie it; judgment begins at the house of God, to purge away and sweep out all that doth defile, and to lay wast *Babylon* the City of Confusion, the mystery of Iniquity; these things are to be known and experienced in every perticular, even *Jerusalem* searched and cleansed, and *Babylon* wasted and destroyed; and the encrease

encreaſe of the Kingdom of Heaven within, the Power, Light and Glory thereof ſhining more and more within; as in this Name we meet and abide, we feel the Kingdom come, and the will of God done; and whatſoever we ask in this Name we receive: According to Chriſts promiſe; for we have not been nor are not called to a ſound of Words, to Figures, Types and Shaddows; nor to depend upon the lips of others, though enabled to make long Declarations of the Truth it ſelf; but to inherit ſubſtance, to feel Ieſus the Truth in the midſt, the Tree of Life in the midſt, and to eat of the fruit thereof, and to ſit under his Shaddow with great delight; theſe things are a Remnant come unto, and do enjoy. And this is the Crown and rejoycing of the Meſſengers and Miniſters of the Lord, when they come among us, to find us feeding on the Bread of Life; enjoying and poſſeſſing ſubſtance, Peace, Life and Everlaſting

lasting Salvation: And it is their sorrow and trouble to find a People under the Profession of Truth, alwayes learning, but never learned; alwayes hearing, and yet Ignorant of the Voice of the word of Life in themselves, and of that living Bread which comes down from Heaven.

LVIII.

TO them that believe Christ is precious, even him whom the Nations despise; and all the Master-Builders of whole *Christendom* set at nought: I say to those that believe he is precious, he is become the head of the corner; they love him in all his Appearances, Manifestations, Dispensations and Opperations; whether he appear as a Iudge, as a Convincer, as a Reprover, as a Refiner with Fire, and Fuller with Sope; or as a Comforter, Saviour or Prince of Peace: In all these his offices, he is precious to those

thoſe that believe in him, becauſe they know and believe that the bleſſed end of every Appearance and Opperation of his Spirit in them, is in order to make them happy.

Now it is very bleſſed to know him appear as a Iudge, as a Reprover, as a Refiner and Fuller, &c. This is more then a bare Profeſſion, and beyond all the Nominal-Chriſtians upon the face of the Earth; but it is much more bleſſed to know him a Finiſher of the Work, to know Iudgment brought forth to Victory, to know a being Refined, a being Purified, a being Sanctified and ſaved; this is a ſtate that every Believer is to wait for and experience, without which they cannot be *Chriſtians* indeed, *Iſraelites* indeed, in whom is no guile.

For this I teſtifie, that this is the end of the bleſſed Appearance of the Son of God, the *Light*, *Grace*, *Spirit*, *Power*, or *Love* of *God within*; (which is all one thing, though different Names,)

Names,) ſo to work and opperate in every true Believer in him, and lover of him, as to make an end of Sin, finiſh Tranſgreſſion, and bring in everlaſting Righteouſneſs; this is the bleſſed end of all his Offices.

The Titular Chriſtian that talkes of Chriſt and his offices, as King, Prieſt and Prophet, Saviour and Redeemer, &c. And knowes him not firſt as a Refiner, as a Fuller, as a Purger of the Floor, and a Burner of the Chaff with unquenchable Fire; deceives his own Soul with a vain Talk and Profeſſion: So never witneſſeth ſin made an end off, nor Tranſgreſſion finiſhed, nor Everlaſting Righteouſneſs brought in: And except this be known, all Profeſſion is vain, and People cheat themſelves with the Name Chriſtian, the nature thereof being wanting.

So it is very precious, and abſolutly needful for every perticular that profeſſeth the Name of Chriſt, and ſaith that he is a believer in him, to feel and know

know his Heart and Mind truly in love with every appearance of him in his Soul; and to follow it and obey it, and to enjoy the end thereof, viz. Everlasting Salvation brought in, Sin made an end of, that he may appear the second time without Sin unto Salvation: This is worthy to be waited for, and as every one loves the appearance of Christ, and joyns to it in their Hearts against every appearance of Evil, they are in the way that leadeth therero, even to everlasting Life, Peace and Salvation, this is the new and living way, and there is not another; and all that are out of this way, and are strangers to it in their Minds, their Hearts being alienated from it, they never come to inherit substance, nor to know everlasting Righteousnes brought in; Unrighteousnes finished, ended, cast forth, the House swept, purged and cleansed, and they made a Habitatiou for God in the Spirit, but do remain a Habitation for Devils,

Devils, and as a Cage for unclean Birds, and as a place for Dragons; though they may talk of the fame of Wiſdom, Sanctification and Redemption, Righteouſneſs and Salvation; yet they are found in the contrary, in Captivity and Bondage, though they talk of Freedom and Redemption; in Unholineſs and Corruption, while they talk of Sanctification and Righteouſneſs; let all concerned conſider hereof.

LIX.

IT is a bleſſed thing for a People to meet together in one place *with one accord, all minding one thing*, every mind exerciſed in the Spirit and in the Truth, wherein alone God is worſhipped. This is the Worſhip a Remnant are called unto, which Worſhip doth not begin when their ſolemn Meetings begin, neither doth it end when they part; but is at all Times and

and in all Places; and 'tis as every one is found therein, that they and their Worſhip differs from all the formal Worſhipers upon the Face of the whole Earth, whoſe worſhip ſtands and conſiſts in the Traditions and Inventions of Men, in ſet Times, and at certain Places, in ſaying certain Prayers, reading divers Leſſons, Preaching and Singing, &c. Every mind being exerciſed in the Truth, every thing that is contrary thereunto is made to bow and bend unto it; every Thought, every Imagination, every deſire and affection made ſubject to the Truth, Worſhipping or Bowing to the Name of Ieſus: this is more then bowing the knee, or all bodily exerciſe whatſoever; more then all Mountain and Jeruſalem worſhip, more then all the Maſs-houſe, and Houſe-creepers worſhip of all the divers faſhions in whole *Chriſtendom.* For while the *Mind* is carnally exerciſed, the *Heart* corrupt, the *Conſcience* defiled, the

Underſtanding darkned; all's but Will Worſhip, Self-Works, and voluntary Humility, and hath no acceptance with God.

LX.

'Tis a true ſaying which Chriſt ſpoke to his Diſciples, when he ſaid, *If I go not away the Comforter will not come*; there is much in the words, many have read them; but have not underſtood what they read; for it is a bleſſed thing to know the going away of Chriſt after the Fleſh, and to be able to ſay as one of Old did, *know I him ſo no more*; they are thoſe that know him come again in the Spirit as a Comforter, as a Prince of Peace, and are witneſſes of his peaceable Government in their Souls, and can ſay, *he is come, and we look not for another.*

LXI.

OF a truth the times of refreſhing are come from the preſence of the Lord, the ſhowres from Heaven are falling, and the Heavenly *Manna* is rained down, and many are livingly refreſhed therewith, and are become a ſa well watred garden, who were as a Deſart and Wilderneſs, are now bloſſoming as a Roſe; and thoſe that were barren, now bear and bring forth fruit unto God; this is the Lords doing, and is marvelous in the Eyes of a Remnant.

Bleſſed are the People that can meet together with one accord, and ſit before the Lord waiting upon him, ſuch ſit as at a Banquet, and have a table richly ſpread before them, and they Eat and Drink and are ſatisfied: and their Everlaſting Happineſs and Bleſſedneſs ſtands in this, even as they feel their Hearts and Minds continu-

ally drawn nigh unto the Lord, and ſtaid upon him, not only in their ſolemne Meetings, but at all times; in this they are preſerved in a capacity to pertake of the mercies and bleſſings of the Lord daily and hourly; this is a bleſſed and ſafe eſtate indeed, to know a ſtay to the Mind, to know the Heart fixed, joyned, ſetled upon the Lord; ſuch cannot be eaſily moved, neither can the Enemy prevail againſt ſuch, nor the Stranger intermedle with their Joy: their Bread is ſure, and their Water fails not; they are witneſſes of the truth of that Prophets words, who ſaid, (ſpeaking of the Lord) *Thou wilt keep them in perfect Peace whoſe minds are ſtaid upon thee*: What can any deſire more then perfect Peace? Peace that is intire, wanting nothing, full of ſatisfaction and rejoycing in the inward Man. Oh! what would a Remnant have given in times paſt, to have known a ſtay to their Minds, to have known the

the Heavenly Treaſure, which is ſufficient to ſatisfy, refreſh, and conſolate their Souls? This is the Pearl of great price indeed, this is the eating of the Tree of Life indeed, and is the only way and means to come to the poſſeſſion of all the Treaſures of Wiſdom and Knowledge that lie hid in Chriſt Jeſus; and to inherit all the Bleſſings that attend the Chriſtian Religion we profeſs; but thoſe that are of a wandring mind, their Thoughts, Wills and Affections unſubdued, unmortified; they are in that ſtate wherein they know not when good comes, and as broken Ceſternes that can hold no Water.

So this is the main thing wherein our ſafety and happineſs ſtands, viz. to know our Minds and Hearts drawn nigh unto the Lord, our Eye fixed upon him; that after we have pertook of his Bleſſings, and been refreſhed with his Preſence; we may abide with him in that capacity wherein we

may be alwayes receiving from him that which doth ſatisfie our Souls, and miniſter true content to our Minds; and nothing is able thus to do but the daily Bread, what we eat to day, will not ſerve to morrow; *give us this day our daily Bread*, Bread every day freſh and freſh from the table of the Lord; and hereby is the growing from Grace to Grace, from Faith to Faith, from one degree of Glory unto another witneſſed; even till we all come unto the ſtature & fullneſs of Chriſt. The more any thus truly waits to enjoy, the more they feel their Strength renewed with Heavenly encouragement, ſo that they can *run and not be weary, and walk and not be faint.*

LXII.

THat which makes a People Bleſſed and Happy above all the Families of the Earth, is that they in their ſolemne Aſſemblies and at all times,

times, hear and obey the ſtill ſmall Voice, which ſaith, *this is the way, walk in it*; this is the voice of the true Shepheard, and the Sheep know it, follow it, and obey it, and a Stranger they will not hear nor follow; In this lay the ſafety, ſtrength and bleſſedneſs of the Righteous in all Ages and Generations paſt, even in hearing and obeying the Voice of the Lord; herein they gained Victory over their Enemies, and knew them all confounded and brought to nought, and is the ſtrength and bleſſedneſs of the Righteous in this Age and Generation, by which they overcome their Enemies; and as we hear and obey this Voice, we grow ſtrong and prevail againſt all our Enemies, even thoſe of our own Houſe, which are our greateſt Enemies; In obeying this Heavenly Voice, which calls out of all the crooked wayes, and by pathes of Sin and Tranſgreſſion, into the ſtraight and living way of the Lord,

and preſerveth in the ſame, that we return not into them again; that we enter not into the way of Sin and Tranſgreſſion again, that we are not captivated in the way of Darkneſs and Error again, out of which we have been called, and from which we have been redeemed and ſaved with a great Salvation; praiſes be to the Name of the Lord, who hath cauſed his glorious Day to dawn, and his Heavenly Voice to be heard and known from all the Voices that are in the World (and from the Voice of the Serpent though it many times ſpeaks very low & ſmall; yet bleſſed be the Lord, we hear and know it from the Voice of our Enemy, from the Voice of the Stranger; becauſe it calls out of all Evil and Error, into Purity and Holineſs; out of all Self-will, Thoughts and Imaginations, into the Heavenly ſtilneſs, into Heavenly Self-denial, into the deep Humility, into the lowneſs of Mind; which is the low vally, where the freſh

Paſtures

Paſtures are, and the ſprings of Life known, where ſatisfaction is enjoyed, Peace and Tranquility of Mind poſſeſſed; this is that which makes us truly to differ from all the Sects in *Chriſtendom*, not only becauſe we hear and know the Voice of the Lord, but becauſe we *obey* it: This is the ſubſtance of all, this is that we have been and are called to, in this the glorious day of Gods appearance, in this his viſitation of us with his day-ſpring from on high, which ſhineth glorioufly to a Remnant, praiſes to God for Ever.

LXIII.

THoſe are the bleſſed People who have not their Teacher to ſeek, their Saviour and Redeemer to ſeek; but their Eye beholds him, and their Ear heareth his Voice; witneſſing and enjoying what one of Old knew, ſaw and believed, when he ſaid, *I know that my Redeemer liveth, and that he*

he ſhall ſtand laſt upon the Earth. This is a Heavenly eſtate which a ſmall Remnant are called to witneſs, even to ſee their Redeemer ſtand laſt upon the Earth; he was the firſt upon it, and is known to be the laſt alſo; ſubduing all under him, the Earth to be his footſtool; all Earthly Mindedneſs, Earthly Deſires, Earthly Affections trodden down and trampled upon by him, every vain Thought and lofty Imagination ſubdued under him, all our Enemies deſtroyed by him: But this no People, nor Perſon upon the Face of the Earth can witneſs theſe things effected in them; but as they travail through the work of Regeneration and come to know, ſee and believe that their Redeemer liveth, not only in himſelf, but alſo in them; *and ſtandeth laſt upon the Earth*, then Tranſgreſſion is known to be finiſhed, and Everlaſting Righteouſneſs brought in; then the Prince of Peace and Righteouſneſs reigns, ſits upon the Throne

and

and rules; where the Prince of the power of the Air and Unrighteouſneſs did rule; Then doth the Land rejoyce, and Heavenly Peace abounds in their Dwellings; which Peace cannot be enjoyed by any, (let them profeſs what they will, though it be the truth it ſelf) unleſs they experimentally know their Teacher, their Saviour, their Redeemer, *to live and to ſtand laſt upon the Earth, and all Earthly things, &c.*

So he in whom we have believed, is able to ſave to the uttermoſt all that come unto God by him; he is a perfect Redeemer; but as I have ſaid, none can be witneſſes of this perfect redemption, till they ſee and know their *Redeemer ſtand laſt upon the Earth*; theſe are the redeemed from the Earth, and have their converſation in Heaven, praiſing the Lord in the Land of the Living.

LXIIII.

THe very remembrance of the day and time wherein our Minds were turned to the true Light that now ſhineth (not only in Darkneſs, but out of it) is very precious; in which God dwells, in which we are living witneſſes of his preſence and appearance, which miniſtreth more conſolation, refreſhment and gladneſs in our Hearts, then the increaſe of Corn, Wine and Oyl, the exceeding love and kindneſs of God, in fitting and preparing Inſtruments in his own Hand, and by his own Power, to turn and direct our Minds to the Light of Chriſt within, to the power of God within is never to be forgotten; the waitting in which, and the obedience to which, makes us and our aſſemblies to differ from all upon the Face of the Earth, who are ſtrangers to the ſame; the which as we wait in and obey, we never have our Teacher to ſeek, our

Guide

Guide and Inſtructer to ſeek, though no word be ſpoken outwardly.

So it is a precious thing to love this Light and to walk in it; that is the only way to be a Child of it; it is the high way that was Propheſied ſhould be caſt up, wherein the Wafering-man though a fool ſhould not err; there is no ſtumbling in this way, *nor no occaſion of ſtumbling*; And as we walk and abide therein, we are, and ſhall be the contentedſt People, the ſatisfiedſt People, the wiſeſt, ſtrongeſt and happieſt People upon the Face of the Earth; but out of it we are as weak as any: and after we are come to the knowledge of this way, if we abide not therein, we may alſo become as wicked as any.

Now there is no other way to be looked for, no other Goſpel to be preached then this, to which our Minds were turned at the beginning, (viz.) the *Light within*, the *Grace and Power of God within*, the *Pearl within*, the

the *Treaſure within*, the *Kingdom within*; In which the Key is known, that openeth not only the Myſteries of Godlineſs, but the Myſtery of Iniquity alſo; and brings our Eye to be ſatisfied with ſeeing, our Ear with hearing and our Heart with underſtanding.

Oh! how are we ingaged to walk in this way! and worthy of this love which is ſhed abroad in our Hearts, and which we are made pertakers of; that we may adorn our Profeſſion with all Holineſs of Life and Converſation, to the praiſe of him that has called us out of Darkneſs, into his marvelous Light, to whom be Glory for Ever.

LXV.

IT is a bleſſed thing to know the Kingdom of God to be come, even the ſame Kingdom which Chriſt long ſince taught his Diſciples to pray for; and which he in this Age hath taught

taught his Disciples to pray for; I say, it is a blessed thing to know this Kingdom to be come, but it is more blessed to know a sitting down in it,& partaking of that wherein it stands, (viz) Peace and Joy in the Holy Ghost; which all the Kingdomes of this World,cannot give nor take away.

Now the cause why we in times past as well as others were ignorant of the coming of this Kingdom, and wanted the enjoyment of that wherein it stands; was because we disregarded its Appearance, and overlooked the seed of it, & slighted the opperation of it; which is like the working of Leaven in Meal: I say, this was the cause even because we did not regard the day of small things; we had no Faith in the holy Power and Spiritual Appearance of God within, which alwayes wrought against Evil and the Author of it; and his Kingdom of Darkness, though but as a little Leaven or small Seed.

And

And all the Sects and Sect-Masters in whole *Christendom*, who overlook the Seed of the Kingdom, (which workes like Leaven in all that have Faith in it) and despise the Appearance and Opperation of the Light and Spirit of God within; they never know the comeing of the Kingdom of God, nor the sitting down in it; they inherit Vanity, reap Sorrow, and lie down in Misery; let their talk and Pro essiom be never so high, this is the word of Truth to them all.

But all that know the comeing of this Kingdom, and a sitting down in it, and the enjoyment of that wherein it stands; which is Peace and Joy in the Holy Ghost: They are living Witnesses of their being gathered from the *East*, *West*, *North* and *South*, and of sitting down with *Abraham*, *Isaac* and *Jacob* in the Kingdom of God; and can say as some of Old did or could, which the Author of the *Hebrews* wrote to, when he said, *But ye are come*

come unto Mount Sion, & unto the City of the living God; the Heavenly Jeruſalem, and to an Innumerable company of Angels, to the general Aſſembly and Church of the firſt Born, which are written in Heaven; and to God the judge of all, and to the Spirits of Juſt Man made perfect; and to Jeſus the mediator of the New Covenant; and to the Blood of ſprinkling, that ſpeaketh better things then the Blood of Abel. were not theſe things written in the Holy Scriptures, it might or would be counted Unlawful, if not Blaſphemy, to ſpeak or write after this manner; but the Kingdom and Power of God is one and the ſame throughout all Ages, and was the dwelling place of the Righteous in all Generations; even the ſame our Minds were at firſt turned and directed to, whoſe firſt appearance was as a Light ſhining in a dark place; as a little Seed ſpringing out of a dry ground; as a little Leaven working in the Meal, according to the Parables and teachings of Chriſt

Jesus; this was the lot and inheritance which the Holy Men and Holy Woman in Ages past waited for and received; and glorified and praised God for the enjoyment thereof, in the midst of all Afflictions and fiery Tryals, and over them all; this was their Joy and Crown, and the Righteous in this Age desire no other.

LXVI.

WE have been and are called to inherit substance, and all that have obeyed this call, and abode with him that hath called, are Witnesses of that Bread which nourisheth up unto Eternal Life; and do experience the preciousness and pleasantness that there is in eating of that Bread which comes down from Heaven. The outward Bread upon the outward Table in the outward Temple, was a Type and Representation of this Heavenly Bread which nourisheth those that

that feed thereof up unto Eternal Life; now to meet together, and sit together at this Table, and eat of this Bread, is better then to sit on Thrones with Princes, and to eat of their Dainties; all the Treasures and Pleasures of this World are not to be compared with it; for there is nothing able to content the Soul, and to stop its hungring and thirsting after those things that perish with the using, but the eating of this Bread; and the more any eat of this Bread, the more they hunger after it, there is a pleasure and blessing in hungring and thirsting, when the treasury of living Bread and Water is ready at hand to supply; and its the taste of the Crums which fall from the Childrens Table, that begets a cry in the Hearts of a Remant: *Evermore give us this Bread.*

LXVII.

BLeſſed are all who have their Eye unto the Lord, and their Ear open unto him at all times and in all places, and in all eſtates and conditions; for of a truth *God is come to teach his People himſelf*, as was long ſince foretold; and all that have learned of him, and are guided by his Spirit, are thereby led to within the Vail, into the holieſt of holies, & know the vail to be taken away, not only the vail of *Moſes*, & the vail of the outward *Temple*, but alſo the Vail *of the fleſh of* Chriſt; and are come to behold him and dwell with him; which was before the cauſe of vails had a being; before the cauſe of the Law, the labour of the Prophets, and ſuffering of Chriſt had a being; which ſtate is precious to behold, and very delightful to enjoy; this is the light of his Countenance indeed, *which is better then Corn, better then Wine, better then Oyl, better then all viſible things.* This

This is the bleſſed end of waiting upon God, as the Handmaid doth upon the Eye of her Miſtreſs; ſo whether thou art as a Babe, as a Child, as a Young Man, as an Elder, or as a Father, thy duty is in all theſe ſtates and growthes to have thy Eye unto the Lord, that he may lead thee from the one into the other, and preſerve thee therein by his Grace, which is able and ſufficient to teach thee all Good, ſave and defend thee from all Evil, and lead thee into glory, and eſtabliſh thee in the Kingdom thereof forever and ever.

LXVIII.

IT is a very bleſſed thing, & thoſe are the People that are come to a bleſſed ſtate and condition, who can ſay in truth, *that their Bodys are the Temples of the Holy Ghoſt*; theſe are they whoſe Eyes behold their Teacher; their Eye is inward unto him, who teacheth in his

Temple, and whoſe glory appears in his Temple; theſe are the bleſſed People that have this Knowledge; and all that have it know how they come by it, and how they became ſo, having been the Temples of the Unholy Ghoſt or unclean Spirit; they know the Temple that was defiled and polluted, cleanſed and purged, and the unclean Spirit and his works caſt forth; and theſe are a watchful People againſt all that would defile the Temple again, and theſe are the true Temple Worſhippers in this day and age, and this is the Temple in which every one ſpeaks of *the glory of the Lord, of the power of the Lord, and of his wondrous Workes wrought therein, even in his Temple not made with Hands.*

This is the Antitype and ſubſtance of the outward Temple built by *Solomon*, and the various Worſhips and Services therein; even when People are brought into ſuch a ſtate, as to know their Bodies the Temple of the living

living God; that he walkes in them, and dwells in them according to the ancient Prophecies of Holy Men: these are a Habitation of God through the Spirit.

These are the Worshippers in *Spirit*, in *Truth*, not only in appointed places and solemne Assemblies, but at all times and in all places, bowing to every Appearance of God in his Temple, in the Spirit and in the Truth, in the inward parts, which God loves, accepts and delights in.

The outward Temple after it was finished and sanctified, became defiled, polluted and made as a Den of Thieves, therefore it became robbed and spoiled of all its Treasure, and so in the end destroyed. This was or came to pass in the figure, and is written for our learning: *Let all be watchful and take heed, lest after they know their Bodies the Temples of God, sanctified or made holy, they become polluted and defiled again*, such God will destroy with woful Destruction.

So it is very precious when a People are come not only to know their Bodies the Temples of the holy Ghoſt, (which Knowledge is abſolutely needful, without which there is no being a Chriſtian) but alſo are come to know a Heavenly ſtilneſs, a Heavenly ſilence in the Temple, no Buying and Selling nor Exchanging; no noiſe of the Workmans Iron-tool in the Temple, for that defiles the Temple, and pollutes the Altar, if it be but lifted up upon it. The beſt Parts, Inventions and Arts of Man in the Fall hath nothing to do in rearing an Altar, in building a Temple, nor in ſetting up a Worſhip, or Offering Sacrifices to God; his Righteouſneſs and his Wickedneſs are both Abomination to the Lord.

LXIX.

THe *Goſpel is the Power of God unto Salvation*, this Goſpel was preached in *Abrahams* time, yea in *Enochs* and *Adams* time; and Salvation was obtained in it and by it, thoſe that obeyed this *Goſpel*, the power of God in thoſe Ages were ſaved by it *from Evil, made Juſt and Holy Men, friends of God, and walked with him*: Thus it was before Law, under the Law, through the Prophets: All that obeyed the Spirit and Power of God, obeyed the *Goſpel*, and were redeemed and ſaved by it *from Evil, from Sin and Tranſgreſſion*, the which Mankind being faln into, had need of the *Goſpel* to be preached unto him, had need of Redemption and Salvation by it; and as it is received and obeyed, its known the power of God to Salvation by ſuch.

But the *Goſpel* was before there was occaſion

occaſion to know it as the power of God to *redeem*, *reſtore* and bring *Salvation to Man:* Man was made in ſuch a ſtate, in which none of theſe things were needed; he needed no redemption before he was captivated, he needed no reſtoration till he decayed and became depraved; he needed no ſalvation or ſaving till he was loſt or deſtroyed; ſo it is faln Man, Sinful Tranſgreſſing Man, Captivated loſt Man, which hath abſolute need and neceſſity to know the *Goſpel*, the power of God unto Salvation, Redemption and Reſtoration; and this is the bleſſed end of preaching the *Goſpel*, or the power of God manifeſting it ſelf in Man. The only end of Chriſt, the Power of God appearing after *John* the greateſt Prophet, in a more then ordinary manner, *for*, *to*, *and in Man*; all was and is for to deſtroy the Devil and his workes, and to bring Man back again; to live not only in *Innocency*, but in *Everlaſting Righteouſneſs*,

neſs, and to eſtabliſh him therein; and theſe are the Chriſtians indeed, that know themſelves ſo tranſlated from Darkneſs to Light, ſo redeemed from and out of Bondage and Captivity; ſo renewed, reſtored & regenerated, as that they are as really in Light, as they were in Darkneſs; as really in freedom and liberty, as they were in Captivity and Bondage; as really in the Reſtoration, Renovation & Regeneration as they were in the contrary, not only in the belief or notion of it as things afar off, but experimental witneſſes of it in themſelves, not of themſelves; but by the *Goſpel* the power of God wrought in them.

Pauls Teſtimony was (*Col.* 1. 23.) that he was a *Miniſter of that* Goſpel *which was preached in every Creature under Heaven*, (which was indeed the univerſal *Light*, *Love* and *Power of God* appearing for the Salvation of Man) All that are true Miniſters of this *Goſpel*, are like their Heavenly Father, whoſe

whoſe Light ſhineth to all, whoſe Rain falls upon all, whoſe love extends to all. They are not like the *Jewiſh-Rabby's, Doctors and Prieſts*, or Miniſters of the *Letter*; neither are they like the Miniſters of *Mahomet*, and his *Alcoron*; nor like the Miniſters of the *Pope* and his *Maſs-Book*; the *Prelate* and *Common-Prayer-Book*; the *Presbiter* and his *Directory*; nor like the Miniſters of other private Opinions, Sects and gatherings of People upon the Face of the whole Earth, whoſe *Goſpel* they preach is not *the power of God*, that brings Salvation to thoſe that receive and obey it; neither do they bring their Diſciples *into true Love, into Peace, into Unity, into Good-will and Brotherly-Kindneſs one to another, and to all Mankind, and put an end to the contrary.*

Oh! the miſerable ſtate poor Mankind is brought into, and held Captive in, through the myſtery of Iniquity working in the *Miniſters*,

Teachers

Teachers, & *Sect-Masters* of all sorts and fashions upon the Face of the Earth, but especially in nominal *Christendom*! Where under the Name and Profession of the Prince of Peace, Love, Good-will, Innocency, Patience, Kindness, and all holy Vertues, is really found and practised; Wars, Fightings, Cruelty, Violence, envying, hating and destroying one another; which are not the fruits of the *Gospel* of God, nor of the Ministry thereof; but *of Men, of the Prince of Confusion, and of* Babylon, *are all the Ministers thereof*, and are of those who have drunk of the Whores cup, whose Wine of Fornication hath made drunk all Nations; he that can understand, let him.

LXX.

BLessed are all those that know themselves Members of the true Church, which is Built of liviug Stones,

Elect

Elect and Precious, and are made a Habitation for God in the Spirit, and in the Truth, which Worſhip is a wonder to all the Members of Churches which are Built by Men of dead Stones; a wonder to all the Kindreds, Tongues and Nations, that a People ſhould meet together, and wait upon the Lord in ſilence, and worſhip in Spirit and Truth, (with a Book or Man Miniſter,) this all the Kindreds, Tongues and Nations which the Whore ſits upon, are ſtrangers to, and ignorant of, and therefore wonder at, they know not God to dwell with them, nor to walk with them, nor to talk with them, nor to be their Guide and Teacher; ſo are as the Waters unſtable, and are the Seat of the Great Whore, which hath made all Nations Drunk with the Wine of her Fornication.

So bleſſed are all that are of the true Church, living Stones, a ſpiritual Houſe and Habitation for God, and

knowes

knowes him to dwell in them, and to walk in them as in his Temple, teaching and ruling in their Hearts; these are fellow Citizens of the Saints in Light, and know the Heavenly City Jerusalem come down from Heaven, and themselves Inhabitants thereof; these have known Redemption from the Earth, and the Tongue of the Egyptian-Sea dryed up, the Seat of the Whore, and the Mystery of all her Harlottry, under all her various Dresses and sumptuous Array and Golden Appearances discovered, and these are they that cannot be deceived longer by them: These can sing Allelujah, Salvation, and Glory, and Honour, and Power unto the Lord their God; these can say, *True and Righteous are his Judgments*, for he hath judged the Great Whore which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her Hand, these can say, *Praise our God all ye his Servants, and ye that fear him both*

both ſmall and great, for the Lord God Omnipotent reigneth, let us be glad and rejoyce, and give Honour to him, for the Marriage of the Lamb is come, and his Wife hath made her ſelf ready, being arrayed in fine Linnen, Clean and White, which is the Righteouſneſs of Saints, and is the Wedding Garment that all are to be cloathed with, who are called to the Marriage Supper of the Lamb, who are Members of his Body, which is his Church; he that can underſtand let him.

Reve. 19th.

THE END.